# The Outlook

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## CONTENTS

THE WEEK

The Secretary of State at the Pan-American Congress ..... 821
The Direct Primary ..... 821
Tariff Revision in the West ..... 822
The Law and Women and Children ..... 823
An Important Appointment Foreshadowed 823
Rehabilitation in San Francisco ..... 824
A Preposterous Claim ..... 825
The Worst Anarchism ..... 825
Rebellion in Russia ..... 826
The Education Bill in England Passed. 828
A Cleavage in Anglicanism ..... 829
The Future of the Transvaal ..... 829
Our First National Tercentenary ..... 830
Edwin F. See ..... 831
The Price of Gas in Boston ..... 831
A Dunbar Memorial ..... 832

EDITORIALS

The Principles of the Pilgrims ..... 832
The Republic's Forgetfulness ..... 834
The New Epoch ..... 835

CONTRIBUTED ARTICLES

Christ's Secret of Happiness.—IV. The Joys of Sorrow ..... 837
By Lyman Abbott

The Moral Wave and the Average Man 839
By Philip L. Allen

The Sleeping Child (Poem) ..... 842
By Mary B. Messer

Child Training by Bookkeeping ..... 843
By Jane Marsh Parker

Missionary Work and Human Nature .. 844
By the Right Rev. Ethelbert Talbot

Hints to Fellow-Workers ..... 851
By a Business Woman

Impressions of a Careless Traveler: What Our Youngest Child Wants .... 853

The Art of Prayer ..... 857
By Unbekannt

BOOKS AND AUTHORS

The History of Italy ..... 859
Comment on Current Books ..... 861

LETTERS TO THE OUTLOOK ..... 865

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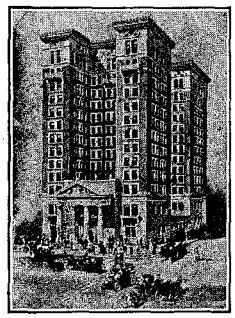

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# The Outlook

SATURDAY, AUGUST 11, 1906

❀

*The Secretary of State at the Pan-American Congress*

Secretary of State Elihu Root, in his address before the Pan-American Congress on July 31, laid down certain fundamental principles respecting democracy which seem to The Outlook as applicable to North America as to South America, and as essential to be borne in mind in dealing with our own problems as in dealing with those presented by our foreign dependencies. "The capacity for self-government does not come to a man by nature. It is an art to be learned as well as an expression of character to be developed among the great number of men who exercise popular sovereignty." If the framers of National legislation at the close of the Civil War had recognized this fundamental principle, the South would not have suffered from what has well been called the Redestruction Period. The foundations for self-government include, according to Mr. Root, the wisdom which follows practical experience, self-respect, self-control to replace that external control which democracy rejects, respect for the law as an expression of the public will, consideration for the opinions and interests of others, loyalty to one's country, the subordination of personal interests to the public good, and love of justice, mercy, liberty, and order. It is clear from this statement that moral motives must be inspired and moral principles inculcated, as well as the arts taught, whether literary or industrial. Mr. Root's definition indicates at once the shortcomings and the needs of our popular system of education. It is true that the building of such foundations is necessarily slow, but this is no reason for discouragement. "I believe it to be true," he says, "viewed against the background of conditions a century, a generation, even a decade ago, that the government of my own country has advanced in the intelligent participation of the great mass of the people, the fidelity with which they are represented, respect for the law, obedience to the dictates of sound morality, and effectiveness and purity of administration." He sees analogous progress in Latin America, finds in the present just cause for such progress, and a future ripe with hope, and finally he emphasizes the truth which The Outlook has often emphasized: "Not by national isolation have these results been accomplished, nor is progress to be continued. No nation can live unto itself alone and continue to live. The growth of each nation is part of the development of the race." Not the least significant part of this speech was the strong affirmation that America desires no extension of territory, and wishes to bring no peoples subject to her sovereignty who do not wish to come under the protection of her flag. This speech will do much, and, according to the intimation of the daily press, already has done something, to allay in the Latin-American countries of South America the suspicion and prejudice against the United States which our anti-imperialistic press, by misinterpretations of our foreign policy, has done much to foment.

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*The Direct Primary*

The Southern States have found a way by which they can successfully outwit the Constitutional provision which prohibits denial of suffrage to the negroes on account of their race or color. Curiously enough, the direct primary, which is advocated as a method of political reform, effectually accomplishes by indirection the practical exclusion of the negro vote. The Constitutional provision does not prevent the State from determining the method in which nominations shall be



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made. The nominations are made, we believe, in eleven Southern States by popular primaries, and in these eleven States the Democratic party is in an overwhelming majority; and as negroes are rarely Democrats, the result is that the real election of the State officials is determined by the primary election for the candidates, at which election few or no negroes vote. In these primary elections, in many if not all the States, the voters indicate their choice of Senator for the United States, and this choice is practically though not legally binding upon the legislators, as in the National election the choice of the voters for the Presidency is practically though not legally binding on the Presidential electors. This method of naming and practically electing Senators has also been adopted in Oregon, Illinois, and Wisconsin, and it is under popular discussion, with evidently increasing approval, in other Northern States. In Oregon candidates for the Legislature have been asked to pledge themselves to vote for whatever Senatorial candidate has received the highest number of the people's votes in the election in which the legislator is chosen, and many of them have done so. Under this system it would be quite possible that the Legislature might be pledged to elect for Senator the candidate of the party which had only a minority in the Legislature. There is this to be said in favor of such a result: it would make it possible to elect the candidates of one party for the State Legislature on a State issue and the Senatorial candidate of the other party on the National issue, and the State and National issues are often widely different. No doubt there are difficulties in the substitution of the direct for the indirect primaries, and of popular for legislative election of United States Senators; but, if we do not entirely misread the signs of the times, these difficulties are to be overcome; and at no distant day the people will name as well as elect their candidates, and will directly, not indirectly, elect the United States Senators. The movement, even in its present stage, emphasizes popular faith in the phrase, "The cure for the evils of democracy is more democracy."

*Tariff Revision in the West*

After a hot battle between Governor Cummins, the representative of tariff revision, and Mr. George D. Perkins, the representative of an unchangeable tariff, Governor Cummins and the tariff revision have won in the Republican organization in Iowa by a vote of 933 for Mr. Cummins to 603 for Mr. Perkins in the State Republican Convention. Tariff reformers have to concede that the tariff revision to which the platform pledges the party is of very moderate character. The platform declares that "we are uncompromisingly in favor of the American system of protection," but, while "condemning without reserve all assaults upon the protective system, we favor such reasonable and timely changes as will keep the tariff in harmony with our industrial and commercial progress." It also indorses "the reciprocity inaugurated by Blaine, advocated by McKinley and Roosevelt, and recognized in Republican platforms and legislation." This very moderate declaration, however, must be interpreted by the character and utterances of the candidate who is nominated upon it. Governor Cummins has stood uncompromisingly for the control of the railways by the Government, fighting in this respect the same battle that La Follette has fought in Wisconsin and President Roosevelt in the Nation; and in identifying tariff reform with the campaign against special legislation for special interests he has been much more explicit than either Roosevelt or La Follette. The Springfield "Republican" recalls his vigorous affirmation last October that "all the graft of all the insurance companies from the beginning cannot equal one-fifth the amount of which the people are robbed every year by excessive tariffs." The nomination of such a man, after a sharp campaign, as against the candidate of the established order and an unalterable tariff, is far more significant than the platform adopted. It emphasizes the fact that the Republican party in the Middle West is in favor of governmental control of the corporations, of real and effective tariff revision, and in general of putting an end to special privilege in legislative action. The in-

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dorsement of this action by the New York "Tribune" indicates that the seaboard Republicans are at least not opposed to such revision. It is increasingly apparent from tariff reform movements as far separated geographically as those in Massachusetts and Iowa that if the advocates of an immobile tariff succeed in leading the Republican party they will lead it to defeat. It is increasingly evident also that those who believe in a protective system will before long have to choose between a system gradually modified in the direction of a freer trade by the Republican party, and a system of tariff for revenue only brought in by the political victory of the Democratic party.

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*May the Legislature Protect Women and Children?*

The laws of New York forbid the employment of minors or of women before 6 A.M. and after 9 P.M., and also for more than ten hours a day consecutively, or more than sixty hours a week, in a factory. One of the minor local courts of New York City, the Court of Special Sessions, has held this to be unconstitutional in so far as it forbids the employment of women before 6 A.M. and after 9 P.M., on the ground that—

> To labor and employ labor are inherent and inalienable rights of our citizens, and cannot be taken away in whole or in part unless upon the broad ground of public good, which must be apparent, and cannot be predicated upon legislative dictum.

The argument by which the court sustained its position is that the housewife who toils at home, the society woman who toils not at all, and the clerk who toils in mercantile houses are not subjected to similar restrictions. It is, however, apparently conceded that a statute limiting the number of hours in any one day or week during which women may be employed in a factory has been held constitutional in the States of Massachusetts, Illinois, Nebraska, and Washington. It appears to us that a statute prohibiting women working in a factory except between the hours of 6 A.M. and 9 P.M.—that is, prohibiting night labor to women—is in harmony with the trend of judicial opinion and legislative action both in this country and in England. If a law forbidding night labor to women violates the right of free contract, why not a law forbidding Sunday labor? Why not a law forbidding more than ten hours a day or sixty hours a week? Why not all attempt by the Legislature to determine either hours or conditions of employment? The positions taken by Justice Olmsted are practically those taken by the capitalists of England before the Factory Acts. The answer is that, under our complicated modern industrial system, whenever capital is organized and labor is unorganized, there is no really free contract. If the Legislature may not interfere to prevent injurious labor conditions, guided in its action by its own judgment as to what conditions are injurious to the community, either laboring men and women must be subject to an irresponsible despotism, or they must combine in labor unions to resist injurious demands made upon them. In other words, the remedy for the intolerable evils which existed in England prior to the Factory Acts, and which still exist in this country where labor is disorganized, must either be legislative enactment or labor war. It can hardly be questioned that the evils incident to occasional unwise interference by legislative enactment are far less than the evils that necessarily result from a state of chronic labor war.

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*An Important Appointment Foreshadowed*

The New York "Tribune" announces, apparently with authority, that Charles E. Magoon, now Governor of the Panama Zone and United States Minister to Panama, will resign from both places about September 1, to accept an appointment as member of the Philippine Commission and Vice-Governor-General of the Philippine Islands. This is in accordance with the policy which the Administration seems to have adopted respecting all appointments of colonial governors; a policy which follows substantially that pursued by England, that of promotion and transfer. The present Governor-General of the Philippines, General James F. Smith, was a lawyer in San Francisco, entered the army, became a provincial governor in the Philippines, where he proved his



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skill not only in governing but in developing self-government, then became Collector of Customs, then a Federal Judge, then a member of the Commission and head of the Education Department, and then, on the retirement of Governor Ide, became Governor-General. Governor Taft's private secretary, Mr. Winthrop, whose experience and training in the Philippines had especially fitted him for such work, was made Governor-General of Porto Rico. Mr. Magoon, whose political administration of Panama has been free from scandal and marked with success, is now to be transferred to the Philippines, and put in the line of promotion there when the present Governor-General's term ends. The "Tribune" justly remarks that this transfer is itself a promotion. The principal work at Panama will be under the direction of Chief Engineer Stevens. The political administration will require honesty and executive ability, but will probably not involve large functions. On the other hand, the new Philippine Assembly will be convoked next summer, and as the Philippine Commission will be practically the Upper House, and the action of the Philippine Assembly will very largely depend upon the skill and tact of the Upper House, it is of the utmost importance that the Commission should be dominated by men who combine both executive force and personal tact. Their past career gives good reason to believe that both Governor Smith and Governor Magoon possess these qualities.

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*Rehabilitation in San Francisco*

The relief work in San Francisco has entered upon a new phase. The first need after the disaster (which is now referred to by all good San Franciscans, and by all strangers who desire to avoid their severe displeasure, as "the fire") was that every one should be fed, sheltered, and clothed. Every energy was devoted to the accomplishment of those results, without thought of expense or care for the prevention of waste or fraud. This phase of the work continued for several weeks. The second period was devoted to reducing the relief distribution to a system, making a census of those needing relief, their resources and their needs, and eliminating waste and graft. The third phase consists in the distribution of aid in the form of money, for the purpose of rehabilitating refugees in their occupations and their homes. Tentative plans have been made for the use of five and a half million dollars, which the Finance Committee has at its disposal. One hundred thousand will be spent in the construction of an addition to the almshouse to accommodate the aged, feeble, and chronic invalids who must be a charge on the community indefinitely. One hundred and fifty thousand dollars will be used in the construction and repair of temporary buildings in the public parks to afford shelter for the homeless during the coming winter. Five hundred thousand dollars will be used as donations to enable lot-owners in the burned district to rebuild their homes, a sum equal to one-third of the cost of the building, providing that amount does not exceed five hundred dollars, to be given in each case. Five hundred thousand dollars will be used in making loans to those whose homes were burned, for the purpose of building new dwellings. These loans will be secured by a second mortgage upon the building and lot, at three per cent. interest. Two and a half million dollars will be used in the acquisition of tracts of land in suitable locations in the city, and in the erection on them of cottages or two-story buildings containing apartments of from three to six rooms and bath. These buildings are to cost from seven hundred and fifty to two thousand dollars each and are to be sold at cost for cash or on the installment plan, to bona-fide residents of San Francisco who are engaged in some business or employment. For the purpose of carrying out these plans the relief committee is to be incorporated, with the addition of certain other official members. In addition to these plans for the rehousing of the homeless, money relief is being given daily in the form of loans and donations for the re-establishment of business enterprises, the purchase of tools, furniture, and clothing, and other special relief. In the first ten days after this work was undertaken

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over one hundred thousand dollars was distributed. This distribution will be continued as rapidly as the requirements of careful investigation into the merits of each case will permit. Dr. Edward T. Devine, who, as the personal representative of the President of the American National Red Cross, has been engaged in the direction of relief work, in co-operation with the city officials, left San Francisco on August 1 to return to his duties in New York. Just before his departure a dinner was given in his honor, which was attended by the Mayor of the city, the Chief Justice of the Supreme Court, one of the United States Senators from California, and most of the leading citizens of San Francisco. The warmest appreciation of the assistance rendered by Dr. Devine in the relief work was expressed by all the speakers, an appreciation which was emphasized by frank references to the almost universal resentment at first at the appointment by President Roosevelt of an outsider as the leader of the Red Cross work.

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*A Preposterous Claim*

The New York "Times" reports one of Mr. Sage's belligerent nephews as defining his position in the following terms:

"I have made up my mind to get that to which, as a blood-relative of Russell Sage, I am entitled," he said, "and if I don't get it it will be because there is no legal way of doing so. I have got a few dollars myself, which I have managed to save by hard work, and if the courts don't decide to give me what rightfully belongs to me, why, it won't affect my future happiness or comfort one particle."

A nephew has no more right to any share of his uncle's fortune than have any other beggars who would like to increase their income without increasing their energy. An uncle is under no moral or legal obligation to support his nephews either while he is living or after he is dead. The men to whom Mr. Sage loaned money at large rates of interest would have a far better moral claim on his fortune than collateral relatives, because they helped to create that fortune by their contributions to it. Whether the preposterous claim attributed by the "Times" to one of Mr. Sage's nephews was expressed in the terms in which the "Times" expresses it we do not know. But if any suit at law is brought, it can only be on the ground that such a claim exists in morals. It does not exist in morals, and the law ought to be so changed that it shall not exist in law. When there is no will, and equally when the will that has been made is set aside as null and void, no one should have a legal right to claim a share in the inheritance who had not a moral claim upon the owner of the property while he was living.

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*The Worst Anarchism*

In December, 1809, Napoleon the First secured from the complaisant Senate a decree divorcing him from his wife, the Empress Josephine. History has never credited his claim that he did this to secure an heir and thus render stable his empire. It has generally attributed to him a very different motive—a sorry ambition to secure recognition from the sovereigns of Europe and so an established place in the imperial ranks of European society. Less than six years after he was a solitary prisoner for life on the island of St. Helena. Mr. W. E. Corey is following the example of Napoleon I. The wife whom he wedded when he was without wealth or honor, and the child she has given to him, he has deserted. That the cause for this desertion is not in the character and conduct of his wife is attested by his own declaration that she is a good woman and by the fidelity of his own sister to the wife and the efforts of his own mother to prevent his desertion. We wish that we might hope that American business and social circles would visit upon him the same penalty of isolation which Europe visited upon Napoleon. If Corey's wealth enables him to buy recognition in American society, his disgrace will be shared by the society that opens its doors to him. The New York "Times" in a notable editorial rightly points out the kind of penalty that a man of Corey's moral caliber might be expected to comprehend:

He has wantonly violated the most sacred and binding contract a man can make. He has betrayed the most sacred trust conceivable. He has wronged those whom it was his peculiar duty to protect and cherish. He has

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treated his honor as of no worth, and the most solemn obligations as "dicers' oaths." If these things have nothing to do with him as a "business" man, what are the qualifications required in "business" men? Can they be bankrupted in virtue, decency, self-respect; can they repudiate their promises, fail in their trusts, desert their wives and offspring, and still be trusted and respected in business?

To this question there can be but one answer, and we hope that it will be given to Mr. Corey in terms that he can understand. The foundation of civilization is the sacredness of the family. Whoever attacks that is guilty of the greatest possible crime against society. The Church and the State might both be destroyed, and if homes were left pure, out of them a new Church and a new State would arise; but if the purity and permanence of our homes were destroyed, Church and State would fall into irretrievable ruin, and society would relapse into a condition worse than barbarism. He who assails the permanence of the family is the worst type of anarchist.

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*Rebellion in Russia*

Last week in Russia was one of turmoil, revolt, and bloodshed. While there are indications of a design for concerted insurrection at Sveaborg, Cronstadt, Reval, and in the fleet, the outbreak at the first-named place was premature, and such attempt as there may have been to bring about a united rebellion in army and navy was a total failure. At Sveaborg local causes of dissension, fanned by revolutionary propaganda, caused revolt to flame up suddenly, and a large part of the soldiers and marines at this great stronghold of the Baltic Sea raised the red flag, seized two or three of the islands near by and part of the fortress itself, and resisted with rapid-gun fire and even heavy artillery attempts at coercion by the loyal troops. The leaders of the revolt evidently expected to be supported by war-ships to be seized by mutineers; but in this they were disappointed, and after a sanguinary conflict, ending, it is said, in a fierce fight between those of the rebels who wished to surrender and those who insisted on fighting to the death, the outbreak was subdued. How many of the rebels were killed in battle, how many were killed after surrender, and how many were executed offhand with little or no semblance of military trial, will probably never be known. Meanwhile disorders broke out at Cronstadt, and the firing may have been heard by the Czar himself—so near is his residence at Peterhof. But at Cronstadt the authorities had warning of the danger, and the insurrection was promptly put down, as were also slight attempts of disorder at Reval. While it is almost impossible to get a distinct and full account of what actually happened, the Associated Press despatches show that the Sveaborg outbreak and the situation at Helsingfors near by were really serious; these despatches assert that the mutineers had the upper hand in practically all the fortresses until the arrival of war-ships which opened a bombardment, and that, until that time, the authorities were barely able to hold their own. Almost simultaneously with the news of this defiance to the Czar in his own strongholds came reports that several naval vessels were in the hands of mutineers. In only one case, however, do they seem actually to have gained control of a war-ship for any length of time. This ship was the cruiser named Pamyat Azova, whose captain and four officers were killed. The mutineers evidently intended to take the ship to Reval, where they expected that a great revolt would be in progress; but when the futility of this became evident, some of the rebels abandoned the ship near Reval, while many of them were in turn overpowered by the loyal part of the crew and confined below decks, and their captors turned the ship over to the Governor of Reval. Considered as a grave attempt to cope with the Russian Government in arms, the fighting of last week was desperate, hopeless, and not well planned; but as another proof, like that of the Black Sea mutiny, that the Czar's officers could not depend upon their own armies and their own war-ships, and that there are at least hundreds of soldiers and sailors so near the verge of rebellion that they can be persuaded to take up arms with all but certainty of death, the revolt carries an impressive lesson. Politically, the most significant events of

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the week were the semi-authoritative statement that the Czar had decided positively not to follow the Premier's wish to admit some Liberal members to the Cabinet which the Premier has been trying to form, and the repeated rumor that in consequence Mr. Stolypin would probably resign and a more reactionary Premier be appointed. Industrially, the situation is at this writing doubtful; a general strike began on Saturday, and some reports state that seventy thousand men went out; but the railway and telegraph operators appear to hesitate; many of the leaders of unions do not think that this is a time for a general strike; a great labor demonstration which was to have taken place Sunday failed because of a heavy storm; and altogether the best sources of information seem to doubt the effectiveness of the strike movement at present.

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*Disaffection in the Russian Army*

In the problem presented by the present state of affairs in Russia the factor of greatest importance is the army. If the troops, generally, stand by the Government, the unarmed and unorganized people can make little effective resistance to the quick-firing rifles and machine guns that will be brought into action against them; but if, on the other hand, the troops, generally, support the liberalists and revolutionists, the beaucracy must either yield or prepare for civil war. Recent Russian papers make it perfectly clear that, while a majority of the army may still be loyal to the Czar and his Ministers, the revolutionary spirit is fast pervading all ranks and regiments, and is undermining the loyalty even of the Cossacks. Early in July two Russian magazines—"Twentieth Century" and "Our Life"—were prosecuted by order of the Minister of the Interior for publishing "Instructions from the Thirty-first Sevski Regiment of Don Cossacks to the Cossack Deputies in the Duma," the liberal "Resolutions of the Soldiers of the Kazan Garrison," and the similar "Resolutions of the 'Conscious' Soldiers of the Petroff and Viborg Regiments." Loyal soldiers, it may be noted, are regarded as "unconscious." When a soldier becomes a liberal or a revolutionist, he is described and describes himself as "conscious." The word in this sense is now everywhere used and understood. On the 13th of July the Minister of War sent a circular order to the staff of every separate command in the Empire, directing that a list be secretly made of all so-called "conscious" soldiers, and that information be furnished as to the percentage of such soldiers, and the means adopted to isolate them so that they could not infect others. On the 25th of July General Rediger, the Minister of War, left St. Petersburg with the intention of visiting in person all the places where the troops had reached a state of "consciousness" and had become excited or insubordinate. About the middle of July criminal prosecutions were begun against the magazines "Thought" and "Northern Land" for publishing "The Declaration of the Don Cossacks," an editorial on "The Cossacks," and "The Sentence of the Cossacks of the Ust Medvedinski Station." About the same time (July 15 or a little earlier) the Cossacks of Upper Dneiprovsk, province of Poltava, became excited and insubordinate and asked to be allowed to visit the houses of the people. When permission was refused, they set fire to their barracks and burned them to the ground. On the 8th of July peasants and the soldiers of the Kursk garrison, to the number altogether of about two thousand, held a mass-meeting in the hospital garden of Kursk, and adopted resolutions denouncing violence ("pogroms") in every form; agreeing to support all demands of the Duma; and promising to exert all their power "in the work of freeing the whole people from the hated slavery of our Government." On the 24th of July a mutiny of three companies of artillery at Brest-Litovsk resulted in bloodshed and seven hundred arrests; on the 28th the Sevski regiment of Don Cossacks mutinied at Poltava, attacked the prison, and attempted to liberate the political prisoners; on the same day a battalion mutinied in St. Petersburg and took precisely the same action; and at Deshlagar, in the Caucasus, when the news of the dissolution of the Duma was received, the

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whole garrison mutinied, killed their commander and eight other officers, and set up an orderly government of their own in the town.

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*The Education Bill in England Passed*

The House of Commons has passed by a majority of 192 the Education Bill introduced in April by Augustine Birrell, President of the Board of Education. Its main features were admirably reported by a contributor, Mr. Clifford Webster Barnes, in last week's Outlook; they are summarized as follows in the cable reports:

From January 1, 1908, all schools maintained by the local education authority must be "provided" schools. The local authority has power to purchase or lease the existing schools.

Not a penny of public money is to be used in denominational instruction.

Teachers will be appointed by the local authorities without any tests.

All schools receiving rates will give the same religious education.

Religious instruction may be given in these schools two mornings a week by arrangement with the local authority.

Attendance will not be compulsory during religious instruction, and religious instruction will not be given by the ordinary staff.

There will be a further grant of $5,000,000 from the Exchequer for the educational purposes of the bill.

A National Educational Council is provided for Wales.

The bill now goes to the House of Lords, where it will certainly meet with bitter opposition and will probably be radically amended if not practically vetoed. If we read aright this summary, the passage of the bill will be regarded as a substantial victory for the so-called "secularists." While it allows religious instruction, such instruction is to be purely optional, and provided for out of the public funds only in localities where there is practically unanimous agreement respecting its nature and limitations.

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*The Interpretation of this Bill*

Prior to 1870 there was nothing that could properly be called a public school system in Great Britain; education was furnished wholly by private, charitable, or parochial schools. The Act of 1870, passed under a Gladstone administration, was in the nature of a compromise between those who desired to see a system analogous to that of the United States, by which the work of public education would be assumed by the State, and those who desired to see that work still intrusted to the Church. On the one hand, provision was made for schools to be organized, supported, and controlled by local Boards of Education, which were therefore termed Board Schools. On the other hand, the plan previously pursued of giving State aid to charitable or parochial schools was continued and enlarged. All such schools were brought under Government supervision, and the aid was proportioned to the number of pupils who obtained under Government examination a certain prescribed standard. Naturally, these church-directed but State-supported schools were mostly under the control of the Established Church. This two-headed system gave real satisfaction to neither party, and resulted in various complications and much friction. In 1902, under the Balfour administration, a measure was passed for the purpose of unifying England's educational system; its effect was largely to do away with the board schools and put the educational system under church control, generally, of course, the control of the Established Church. The revolt of the Nonconformists and their so-called "passive resistance" in their refusal to pay school rates was one of the principal causes for the overthrow of the Balfour administration and the incoming of the present Liberal Government. The Educational Bill now passed is a logical result of this change of administration, and eventually—for we cannot doubt that sooner or later the opposition in the House of Lords will be overcome—will put the whole public school system of Great Britain under the direction and control of the State, will eliminate from all State-supported schools denominational instruction, and will leave in such schools, in the school hours, only such religious instruction as the people of each locality are agreed upon. That such undenominational religious instruction is possible is illustrated by the fact that under the Act of 1870 in London not only was the

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Bible read, but instruction was given from it, and in 1876, six years after the passage of the act, the chairman of the London School Board stated that out of 126,000 school children only 124 objected to receiving such religious instruction. The English experiment of allowing religious instruction to be given in the school and during school hours, provided there is no serious objection to it on the part of the local constituency, will be watched with interest in this country and may furnish a suggestion for us to follow. The important fact, however, is that, in England as in France, democracy is insisting that the education of the common people is the work of the State, not of the Church.

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*A Cleavage in Anglicanism*

In April, 1904, a Royal Commission was appointed to "inquire into the alleged prevalence of breaches or neglect of the law relating to the conduct of divine service in the Church of England." The Act of Uniformity passed in 1662 had never been rigidly observed, and at present certainly could not be. But the infractions complained of were mostly in the line of reversion from Protestantism toward Romanism, and had given rise to unseemly disturbances of public worship, by which certain aggressive Protestants had made themselves notorious. The Archbishop of Canterbury in a recent appeal to Convocation declared that the situation had become "well-nigh intolerable." The Commission has issued its report in a "blue-book" of eighty pages, which confirms all that has been alleged of the character of recent ritualistic innovations, saying that these "unite to change the outward character of the service from that of the traditional service of the Reformed English Church to that of the traditional service of the Church of Rome." Of the more than fourteen thousand Anglican churches in England and Wales only about one-thirtieth were examined, as specimens of about one-third against which illegal practices were alleged—the Commissioners declaring it needless to prolong the inquiry. "Practices have been shown to exist in considerable numbers," they say, which "lie on the Rome-ward side of a line of deep cleavage between the Church of England and that of Rome." To this part of their report, which exhibits the facts in full detail, is added a series of recommendations for reform. "The Nation," they say, "has a right to expect that in the National Church the services shall be conducted according to law." They advise that the number and the authority of the bishops be increased for the enforcement of better discipline; that the archbishops and bishops be constituted a supreme court on questions of doctrine and usage; also that Convocation should agree upon a new rubric, and upon amendments to the law for the conduct of services, which Parliament should be asked to sanction. The comments of the Church press on this report are not auspicious. The representatives of the Romeward drift are defiant, and the conservative organs are unhopeful. The idea of calling upon a House of Commons in which Churchmen are a minority to pass upon questions relating to Church doctrine and worship is distasteful to both parties. But it is reported that a bill, or bills, are soon to be introduced. Meanwhile the separation of Church and State which has recently been made in France is likely to commend itself to an increasing number of Churchmen. But whether the Church in which so deep a cleavage now appears would then continue to hold together its irreconcilable elements remains problematical. The "Record" sums up the situation in saying, "The recommendations do not imply Church reform, but a revolution." But the report is unanimous, and that from a Commission said to be impartially constituted.

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*The Future of the Transvaal*

The programme of the Liberal Government as to the proposed constitution for the Transvaal seems to be accepted, both in South Africa and in England, as an honest and fair-minded attempt to deal justly with complicated and difficult problems. On no other ground than the purpose of establishing self-government and true representative rule in South Africa can Great Britain justify the Boer

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War and, generally, its actions in South African matters. The constitution outlined in the House of Commons last week largely carries out this purpose. Manhood suffrage is established, although the rule "one man, one vote" does not apply to the negro population. The Boers themselves would have preferred a suffrage based on land ownership, but will not protest seriously against the idea of universal white suffrage provided the arrangement and division of constituencies are such as to give the Boers something like equal representation in Parliament with the British colonists. The old Boer political divisions were based on area, with representation according to total population, not according to the number of voters. To follow out this idea in the future would obviously have been unjust to the cities and to districts where the population is comparatively dense, and would also give the Boer men, usually heads of large families, a preponderance in the suffrage over the British population, in which there is a large proportion of unmarried men. The same facts made the Boers favor woman suffrage, which the plan now outlined will not grant. On the other hand, a division into constituencies might have been made that would have been unduly favorable to the English residents. In point of fact, the proposed basis of representation will give one representative to each of the old Boer magisterial districts, but this will be balanced by the establishing of universal white suffrage. Opinions differ as to just what the practical result of the arrangement of constituencies will be. One estimate based on the census of two years ago seems to show that Pretoria would have six members, the Rand thirty-four, and the rest of the Transvaal twenty-nine. In any case, it seems quite certain that the majority, whether of Boers or British, in the new House will be very slender indeed—probably only two or three. There will be an appointive Upper House of fifteen members for the present, but it is announced that this will not be a permanent institution, and the intention is said to be to have a unicameral legislature ultimately. Naturalization is made easy, and only six months' residence is required before the right to vote is granted. Altogether, what is offered, if not full self-government, is a long step in that direction, and is adapted to make Boer and Briton work for the common interest.

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*Our First National Tercentenary*

The oldest Protestant church in this country, the First Church of Plymouth, Massachusetts, commemorated its three-hundredth birthday on the first of this month. Organized in 1606 at Scrooby, a hamlet of Nottinghamshire, England, soon harried out of England to a refuge in Holland from its persecutors, and thence emigrating to the New England wilderness in 1620, it is the original church of the Mayflower—to which American democracy in Church and State looks back as its first progenitor. A century ago, together with all but one of the half-dozen Congregational churches first planted in eastern Massachusetts, it exchanged its original Trinitarian theology for the Unitarian. But the anniversary drew together representatives of both types in recognition of their common inheritance, and into fellowship in the thronged communion service. That the religious interest of the Pilgrims was predominantly moral and social was the point emphasized in Governor Guild's address. Their quarrel was with the Established Church because it was identified with an existing social order which tolerated the grossest immoralities. Dr. Edward Everett Hale spoke of the two cardinal principles of the Pilgrim Church, the action of all together and in co-operation with the God of the universe—"together with the Lord's help," as they phrased it. The Hon. John D. Long, in a strain of impartial candor, recognized evils and perils similar to those that menace us to-day threatening the infant colony at Plymouth. "Upon the good and true had been thrust much that was vile, and their task was hard." But the Pilgrim Church was the savior of the young commonwealth: so must the Church of to-day, with all its forces united, become the savior of the Nation. "Give us back the Church at Scrooby, the Church, not of the few, but of all the people who would 'walk in God's ways,' the Church and State of the Pilgrim democracy.

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It is the age of utility. Utilize the Church." The closing address, by Professor Edward C. Moore, of Harvard, dealt with the political conditions from which the Pilgrims fled. Of even more significance than the Jamestown settlement, whose tercentenary the Nation is to celebrate next year, is this tercentenary of the Church whose formative spirit still pulsates throughout the Republic.

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*Edwin F. See*

The death of the Rev. Edwin F. See, for the last twenty years Secretary of the Brooklyn Young Men's Christian Association, takes from one of the foremost organizations in the country one of its foremost leaders. There is no necessary inconsistency between that conception of the Young Men's Christian Association which regards it as an evangelistic organization for the rescue and the upbuilding of the individual, and that which regards it as a Christian club for the development of a social Christianity. Mr. See combined both conceptions in his ideals and in his activities. Under his administration the Brooklyn Association grew until it had eleven branches, from 2,000 to 6,500 members, and its property increased in valuation from $500,000 to $2,000,000. But these figures furnish the least indication of the value of his service. Beginning life as a minister in the pastorate of a downtown church in Albany, he left the pastorate for the Association, and when called in his later years to be General Secretary of the Religious Education Association, he showed his estimate of the value of the Young Men's Christian Association work by declining the call and devoting his life unreservedly to that Association. His catholicity of temperament was illustrated alike by his equal interest in the physical, the intellectual, and the spiritual development of young men, and by his cordial fellowship with the clergy of all denominations and of both the conservative and liberal schools in each denomination. In the organ of the International Committee of the Young Men's Christian Association he is thus characterized:

> As general secretary he stood par excellence at the head of the secretarial brotherhood. As a member of the New York State Committee for the past fifteen years no man wrought a more effective service. As a trustee of the International Training School he devoted his wide experience and scholarship to the advancement of the standards of the secretaryship. As the leading man in the Bible Study Department of the International Committee he inaugurated and shaped the present system of graded Bible study, elevated its standard, and persistently advocated a type of Bible study not known before in the Young Men's Christian Association. As secretary-evangelist he saw the necessity of conducting a high grade of Bible study with the highest grade of evangelism as the fulfillment of the Association's largest opportunity in specific Christian effort.

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*The Price of Gas in Boston*

The passage of the so-called "Sliding Scale" Bill by the Massachusetts Legislature seemed to many likely to prove to be the most important event of the year in Boston relating to municipal affairs. This act is the final step in the solution of the Boston gas problem, at which the Public Franchise League has been working since 1903. The immediate effect of the bill is that Boston will have gas at eighty-five cents as against one dollar—the price current three years ago, when the League first began to interest itself in gas matters. But the present reduction in the price of gas is perhaps the least important of the results obtained. It is expected that the price will be further reduced within a few years to seventy-five cents. The great gain, however, from the bill is not confined to cheaper gas; what is more important, it is expected that purer politics will result, because the bill will have the effect of eliminating the Gas Company from the field of politics. The act creates in effect a partnership between the Gas Company and the people—a partnership in which the people will reap an ever-increasing share of the profits. The main features of the bill are these: Ninety cents per thousand feet, which is the present price of gas, is declared to be a standard maximum price, and seven per cent., which is one per cent. less than the present rate of dividend, is declared to be the standard dividend. The Company is prohibited from paying more than seven per cent. until one year after it shall have reduced

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the price of gas below ninety cents, and then may increase the rate of dividend above seven per cent. at the rate of one per cent. for every five cents reduction. The immediate effect has been to reduce the dividend by one per cent., and to reduce the price of gas to eighty-five cents. In order to appreciate how good a bargain has been made for the city, it must be borne in mind that while the present capital of the Gas Company is only $15,121,600, the cost of the property to the syndicate was $24,357,610, and the actual replacement value of the property, without any allowance for good will, franchises, or earning capacity, is about as large. In other words, the standard rate of dividend at seven per cent. is only about four and three-tenths per cent. of the present replacement value of the property and of its cost to the syndicate. This new experiment will be entered upon under the most favorable conditions, as Mr. James L. Richards, the President of the Consolidated Gas Company, is a man of ability and character.

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*A Dunbar Memorial*

Paul Laurence Dunbar, whose death a few months ago ended a very promising career, began life as an elevator boy in Dayton, Ohio, where his mother, who is a widow, still lives. When some of his earliest verses were published, Mr. Howells wrote a characteristically appreciative comment upon their quality and their promise—the vein of genuine sentiment which ran through them, their humor and pathos, and the very happy gift of phrase which indicated the writer's poetic aptitude. Mr. Howells wisely put aside the fact that the young writer was a full-blooded negro, and declined to use his race fellowship as a basis for an appeal for interest in his work. The work, he said, must stand or fall by reason of what it contained, and he declared that, judged by this test, Mr. Dunbar's poetry was worth the attention of the most thoughtful readers. Now that his work is finished, it is quite clear that, though it is not great either in bulk or in genius, it bears the touch of real feeling, of a very happy fancy, of the pathos which is a part of the inheritance of the negro; and there is justification for the movement to set up some permanent memorial of the young poet's career, not only because of his promise, and, in view of his limitations, of his achievement, but also because of his blood, for he was the poet laureate of his race in this country. Those who are interested in this movement and desire to advance it may send their subscriptions to Dr. Davis W. Clark, 220 West Fourth Street, Cincinnati, Ohio. It has wisely been decided that the memorial shall be of the most modest character, possibly one of Mr. Dunbar's own lyrics on a bronze tablet riveted to a rock. Only one-dollar subscriptions are desired.

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# *The Principles of the Pilgrims*

The tercentenary of the organization of the first Pilgrim church, which was transplanted across the water from Scrooby, England, via Holland, to Plymouth, Massachusetts, was celebrated last week with appropriate simplicity. Of this celebration we give a brief paragraphic sketch on another page. The occasion is fitting for reaffirming our faith in the fundamental principles for which the Puritans stood.

It is true that scholars draw a distinction between the Puritans and the Pilgrims. It is true that the distinction is real, not academic. But it is also true that it is not fundamental. Rightly John Richard Green, in his History of England, treats the migration of the Brownists to Plymouth in the section devoted to "Puritan England." They belonged to the great Puritan movement; for Puritanism was more than a sect, more than a political theory, or a theological creed, or an ecclesiastical order: it was a great religious movement. It began in the reign of Queen Elizabeth. It continued with increasing power through the reign of the Stuarts. It reappeared under new conditions and in a new form in the rise of Methodism in the eighteenth century. It continues to-day in churches which have adopted neither the theology, nor the forms of

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worship, nor the ecclesiastical methods of either the Presbyterian or the Congregational Puritans.

This great historical movement grew out of the faith of the Puritans that the relation between the invisible spirit of man and the invisible God is immediate rather than mediate. They did not object to bishops, for some of Puritan faith remained in the Episcopal Church; they objected to the divine right of bishops. They did not object to kings, for some of them were monarchists; they objected to the divine right of kings. They denied that the grace of God is piped and conduited so that it descends to divine appointees, either by natural generation to the king, or by ecclesiastical succession to the bishop. They believed that God's grace descends as the gentle dew from heaven; that every flower can lift up its head and drink it in. They believed that it is atmospheric; that every soul may breathe it. This was the essential, vital, fundamental faith of the Puritans, and this the essential, vital, fundamental doctrine of the democracy which they came here to establish.

The Pilgrims and the Puritans, alike in this faith, have been criticised for attempting to found a theocracy; they were right. The only just government is a theocratic government. They have been criticised for attempting to re-enact God's laws; they were right. The only righteous laws are applications of God's laws. They have been criticised for laying too much emphasis on law; they were right. Law is the foundation of all civilization, whether material or moral. They have been criticised for going to the Old Testament rather than the New Testament; they were right. The New Testament is the book for instruction in individual life; the Old Testament is the book for instruction in social order, and the questions with which Puritanism concerned itself were the questions of social order.

If the descendants of the Puritans are to maintain and to hand down to their successors unimpaired the heritage which they have received from their fathers, they must recover their spirit and be inspired by their faith. Much that is in the Old Testament is archaic; it belongs to the bygone age; it is inappropriate for our times. But the essential ethical principles which underlie true democracy are not to be found in any literature more clearly and more simply stated than in the constitution and laws of the ancient Hebrew commonwealth. The maintenance of law has often been made an excuse for the continuance of despotism. But the remedy is not in the overthrow of law, nor in the disregard of law. The remedy is in the recognition of the truth that law is the nature of anything concerning which it is predicated; that as physical laws are the nature of material things, so moral laws are the nature of moral beings, and the laws of God are the nature of God himself, and liberty is to be found, not in exemption from law, but in understanding these eternal laws and in a wholesome and glad conformity to them and a wise use of them. It is true that ecclesiastic theocracy, that is, the government of society by the Church in the name of God and under the assumption that it is vested with divine authority, has always been a failure, whether attempted by the Mohammedans in Asia, by the mediæval Church in Europe, by the Puritans in New England, or by Dowie in the Middle West. But this is not real theocracy. Real theocracy is based on the assumption that God is the guide and inspirer of all his children, and that they can come into the full liberty of self-government only as they become partakers of his nature. That God is in personal, immediate relation to all his children; that the only just laws are the laws of our own nature which he has implanted in us; that it is the office of all righteous government to ascertain what these laws are and to conform legislation to them; that liberty is conformity to divine law and emancipation from all undivine law, and that there is no better text-book for instruction in the fundamental principles of those laws than the Old Testament—such are the essential elements of the Puritan faith; and they are as true, as vital, and as inspiring for the twentieth century as they proved themselves to be for the seventeenth.

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# The Republic's Forgetfulness

Republics have short memories. It is only a little over five years since Dr. Walter Reed reported to the Pan-American Congress at Havana the results of his experiments, by which it had been demonstrated that yellow fever is not, properly speaking, contagious; that it is not carried by clothing; that it does not infect the house; that the common if not the sole method of transmission is the bite of an infected mosquito; and that the spread of the fever can be controlled and practically prevented by the destruction of the mosquito or the protection of the sick against her bite, since if the mosquito is not infected she cannot infect others. The effect of this demonstration, obtained at the hazard of life, has been to render America practically secure against further incursions of this terrible scourge.

And yet to the most of our readers the name of Walter Reed is unknown; to nearly all of them the names are wholly unknown of the private soldiers who voluntarily subjected themselves to yellow fever for the purpose of furnishing this demonstration; and to many of them there is only a faint impression of the experiments themselves, as recorded at the time in fugitive articles in the newspapers and periodicals. We are therefore very glad that Professor Howard A. Kelly has preserved in permanent form the record of this heroic adventure in a biography of Walter Reed. This biography is notably well written. Sympathetic without a hint of sentiment, appreciative without a hint of fulsome eulogy, romantic without heroic writing, sufficiently scientific without being needlessly technical, the experiences it describes are of such importance as to justify recalling them here to our readers.

Dr. Finlay, of Cuba, was the first to suggest that the mosquito might be an agent for the transmission of yellow fever. This remained, however, an unproved suggestion until the year 1900, when the Medical Commission of which Dr. Reed was made chairman was appointed to investigate the cause and endeavor to ascertain a cure, or, what is more important, a prevention, of yellow fever. To determine whether this disease was carried by contaminated clothing, or by the mosquito, or by both media, it was necessary to find men who would volunteer themselves for a process of terrible experimentation. Dr. Carroll, of the Commission, first offered himself for this purpose. He submitted to the bite of a mosquito which had previously been allowed to bite yellow fever patients, as a result was taken sick with the yellow fever, was carried to the yellow fever camp, and his life hung in the balance for three days, though he eventually recovered. A single experiment did not, however, suffice to furnish a scientific demonstration. An experimental station was opened, volunteers were called for, a number offered themselves, and two were selected. "Dr. Reed talked the matter over with them, explaining fully the danger and suffering involved in the experiment should it be successful, and then, seeing they were determined, he stated that a definite money compensation would be made to them. Both young men declined to accept it, making it, indeed, their sole stipulation that they should receive no pecuniary reward; whereupon Major Reed touched his cap, saying respectfully, 'Gentlemen, I salute you.' Reed's own words in his published account of the experiment on Kissinger are: 'In my opinion, this exhibition of moral courage has never been surpassed in the annals of the Army of the United States.'"

With this judgment our readers, we are sure, will agree; but this courage was quite equaled by that exhibited in a later experiment, when three non-immunes slept from November 30 to December 19, a period of twenty days, in bedding taken from the beds of patients sick with yellow fever, and especially soiled with the results of the yellow fever disease, in a room furnished with the least possible ventilation, in an air excessively malodorous, and in a temperature both hot and humid. Their courage in submitting to such a test is not lessened by the fact that all "remained in perfect health notwithstanding their stay of twenty nights amid such unwholesome surroundings."

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These experiments were preceded and accompanied by scientific processes which fill our lay mind with amazement. We read that the scientists dissected the diseased mosquito after feeding, and found comparatively few yellow fever germs in the stomach of the insect, but discovered them moving languidly in its thoracic muscles. Nor is this all. The metamorphosis of this germ, traced from the stomach to the thorax of the mosquito, was further examined and recorded—a metamorphosis which takes from six to seven days to complete, and is accompanied by an enormous increase in size and activity. This examination of the growth processes of an organism dwelling in the muscles of so small an insect as the mosquito furnishes a striking illustration of the perfection to which microscopy has been carried.

It is not necessary for us to trace here in any detail the effect of these discoveries on health conditions. That effect is illustrated by the facts that while in October, 1900, there were over three hundred deaths from yellow fever in Havana, in October, 1901, there were but three deaths. Dr. Reed and his associates have conquered the yellow fever. We believe that the words of General Leonard Wood, spoken at the memorial service in honor of Dr. Reed, are entirely justified: "His discovery results in the saving of more lives annually than were lost in the Cuban war, and saves the commercial interests of the world a greater financial loss in each year than the cost of the entire Cuban war."

What has the country done for the men who, at the hazard of their lives, have done so much for the country? Nothing. The volunteers who offered to sacrifice their lives for future generations have had no recognition. If Dr. Reed had devoted to private practice the signal abilities which he gave to the public, he would have left a comfortable competence and perhaps a large fortune to his wife. As it was, he left her comparatively unprovided for. A volunteer subscription for a fund of twenty-five thousand dollars, the income of which should be devoted to Dr. Reed's widow and daughter during their lives, and the principal after their death to a monument to his memory or to the promotion of results in his special field of work, has halted at seventeen thousand. There ought to be plenty of private contributors to complete this subscription. And Congress, which passes innumerable pension bills with but scant consideration, would do well to make a generous appropriation to this fund, and provide at least medals to be presented to the nameless heroes who happily survived these terrible experiments.

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# *The New Epoch*

The changes wrought in the world by science, discovery, and invention, in little more than a century past, invite correspondingly radical changes in social structure and organization. The laws enacted by Congress in the session just closed indicate the direction which those changes will take.

Within less than a century and a half—and, for the most part, within less than half that period—the fundamental conditions of human society, the conditions that underlie our civilization, have been transformed. Changes in one function of an organism entail corresponding changes in other functions. The latter must be as profound, as far-reaching, as the causes that condition them. Instruments of tremendous power have been placed in our untrained hands. Our task now is to acquire skill and wisdom in their use.

To this end certain basic principles must be ascertained and followed. In the quest for these, to whom should we look for guidance? The broad-minded, calm, dispassionate, far-seeing, unselfish men in all classes and occupations are naturally the fittest leaders of their fellows. There is one occupation, however, that includes men whose ideas are particularly valuable under present conditions. These are the clear-headed, keen-visioned captains of industry in the truest sense of the word: the great engineers, not the exploiters, of industrial opportunities; men whose training has required them to weigh impartially all the facts before them as the only way to

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arrive at the conclusions it is their prime business to reach. These have led in the orderly shaping of the vast industrial forces that have been given into the hands of man. When such men ponder upon the new conditions that these forces are developing in human affairs, their reflections must be worth knowing. Often the judgments of political leaders are colored by forms and precedents that may have little or nothing to do with existing circumstances. The great engineer, however, is mentally constructive in ways that enable him to apprehend manifold possibilities of future development in the light of manifold determined facts from which accurate deductions can be drawn. This class of mind is therefore eminently fitted to consider the social and political tendencies that are growing out of the industrial conditions in which he is more directly concerned. Indeed, may not the true statesman of the future be the civic engineer, trained for his work by methods of exact science?

We are led to these reflections by a little book, "The New Epoch" (Houghton, Mifflin & Co., Boston), written by a very eminent civil engineer, the late George S. Morison, who, as a member of the Walker Commission, did invaluable service towards securing the location of the Isthmian Canal at Panama. The book was published about three years ago, soon after the author's death. The central idea of the work is that until recently the capacity of man has always been limited to his own individual strength and that of the men and animals which he could control. But now that man has learned to manufacture power, his strength is no longer so limited; a new epoch has begun. Not only is it a new epoch, the change is greater than any which preceded it; greater in its influence on the world, greater in the results which are to come. "The manufacture of power means that wherever needed we can now produce practically unlimited power; whatever the measure of a single machine, that machine can be used to make a greater one. . . . The new epoch differs from all preceding epochs in that, while they represented successive periods of progress, different races have existed simultaneously in every period of advancement, whereas the new epoch must from its very nature soon become universal." The author looks for most beneficent outcomes; he sees a gradual breaking down of national divisions, finally making the human race a single great whole, working intelligently in ways and for ends which we cannot yet understand. It is predicted that when the full effects of the new conditions are realized, the time when man began to manufacture power "will be recognized as the division between the ancient and the modern, between ignorance and intelligence, between the national strife, which may then be classed as barbarism, and the new civilization, whatever that may then be called."

The author foresees in consequence great changes in the organizations of government. The *laissez-faire* school gets cold comfort from him, for he finds necessitated a great increase in the varieties of the duties of governments and the addition of many new functions. The changes already taken place have removed the conditions which formerly limited governments. The manufacture of power even makes it possible to organize a single government to handle the affairs of the entire earth; the physical difficulties would be much less than were those of handling the original thirteen States of the Union. But whether such a universal government would ever exist Mr. Morison does not discuss. He inclines to believe, however, that the increased respect which different nations will have for each other as they come to know each other better will lead to the existence of a few great nations side by side, under mutual relations like those in a peaceful family. The two great needs of the people of the new epoch are stated as discipline and education—discipline for control, education for the responsible direction of the great new powers.

The necessity of adapting governmental conditions to the requirements imposed by the great changes in industrial and social conditions is stated clearly in these words of David A. Wasson: "As the forces of our civilization grow and become complex; as the effect of irregularities at the centers is more

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quickly propagated and more powerfully felt; as the facilities for fraud and exaction upon the public are multiplied, and as the business economy of the nation acquires new degrees of commercial mobility, the regulative economy should likewise gain both power and precision of action; else we shall be found in the position of one who should attempt to steer a ship of a thousand tons with the tiller of a cockboat, or to balance the action of a cathedral clock with the pendulum of a parlor timepiece."

We learn from a friend of Mr. Morison's that he once musingly remarked to him: "How I would like to look into the future and see just what sort of a civilization is to come out of these wonderful new conditions! But of one thing I feel convinced: that, whatever it may be, it will not be a banking-house, Wall-street syndicate sort of civilization." Mr. Morison was keenly alive to the danger lying in the circumstance that increased powers are susceptible of abuse as well as use; that never before have the opportunities for selfishness been so great, and that "in communities where everything is organized on the selfish basis of commercial life, these influences may transform the great forces of the new epoch into powers of destruction from which the world will never recover." Happily, he had faith in a capacity of mind which could be developed to meet these dangers: "The antidote for these evils which selfishness begets is that power which, working in many ways and for many objects, takes a man out of himself and is called love, whether that love be for human beings, for animal life, for inanimate objects, or for laws and principles, which are at least as real as anything else. The education of the men who are to do the work of the new epoch must not only train them and teach them, but must fill them with that interest and enthusiasm which engenders love."

The little book, concisely outlining, as it does, the conditions of the new epoch and the courses needful to be followed if it is to justify the high hopes that we hold of its very beginnings for a fortunate posterity, deserves to be very widely known; deserves a place of honor at every university, every college, every public library; deserves to go into the hands of every student, particularly of the technical sciences and of social and political economy, the better to prepare him for the lofty responsibilities that are to shape the world's life for the new day.

# CHRIST'S SECRET OF HAPPINESS

## IV.—THE JOYS OF SORROW

### BY LYMAN ABBOTT

Blessed are they that mourn: for they shall be comforted.

TO be comforted is not the same as to be consoled. We are consoled when our grief is alleviated; we are comforted when we are made strong through our grief. Webster says that "the meaning of comfort 'to make strong' is obsolete," but it is not obsolete in experience. William Aldis Wright, in his "Bible Word Book," says: "The idea of strengthening and supporting has been lost sight of in the modern usage of the word comfort, which now signifies 'to console.'" It ought not to be lost sight of in Christian experience. They that mourn are blessed because through sorrow they are made strong.

Suffering is not punitive; it is redemptive. It is not sent as a punishment, but as an education. We are perfected in character in the school of suffering. It was Paul's conception of this truth that enabled him to say: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." There are some lessons which can

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be learned only in the school of suffering; there are some virtues which can be formed only in the fire. How could one acquire courage if he never confronted danger? How could one acquire patience if he never bore burdens? How could one acquire pity if he was never allowed to see the suffering of others? There are three ways in which we may meet sorrow: as the Epicurean, who counts sorrow an evil and flies from it if he can; as the Stoic, who counts sorrow as evil and conquers it by his pride if he can; or as Paul, who counts sorrow as God's angel and asks, What gift does he bring to me from heaven?

But sorrow does not only make us strong; it ordains us to a strength-giving ministry. "The God of all comfort," says Paul, "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." He imparts strength and courage to us through danger that we may encourage others; patience to us through burden-bearing, that we may inspire others with patience.

There are three ways in which we may serve our fellow-men—at least three. We may minister to their material wants, as Christ fed the hungry in the wilderness. This is the first and the simplest way. We may teach them the truths of life, as Christ taught them in the synagogue and in the fields; this is the second and the more difficult and higher ministry. We may enter into their lives and bear with them and for them, vicariously, the consequences of their own transgressions, as Christ bore them for us in his passion and in his cross. This is the highest and most difficult of all. "I rejoice in my sufferings for you," says Paul, "and fill up that which is lacking of the afflictions of Christ in my flesh, for his body's sake, which is the church." The passion of Christ is a perpetual passion, and we enter into Christ's ministry only as we become sharers in that passion with him. Who would live in a world of tears and be always dry-eyed? Who would live in a world of sorrow and never know sorrow? Blessed are they that mourn, because in their sorrow they can, if they will, strengthen those that sorrow, sharing their grief and bearing their burden for them.

But sorrow not only develops the highest phases of character and endows for the highest form of service; it also furnishes the supreme revelation of God. We know him best when we know him as the Comforter; that is, the strength-giver. Through the hour of sorrow he enters most into the very interior of our lives. We know our best friends only when we walk with them through their Valley of the Shadow of Death, and they with us through our dark valley. We know God best only when he is our Companion in our tears; when we see him in the darkness; when he is with us in the furnace of fire. "As one whom his mother comforted, so will I comfort thee," says Jehovah. Did you ever notice how a mother comforts her sobbing child? The father stands by his side, brushes off the dirt which has come upon his clothes from the fall, and counsels him to be brave. The mother picks him up, holds him to her breast, stills his sobbing by her strange hypnotic power, pours her own life into his, and in a moment or two he is looking up into her sympathetic face with a smile through his tears. She has given to him her strength to meet his trouble. So God comforts his child. He takes us to himself, and we never see him so plainly or understand him so well as when he reveals himself to us in the chamber of sorrow.

Thrice blessed are they that mourn if they know how to take from God's angel of sorrow the benediction which he brings. They grow strong with a divine strength under his upraised hand; they minister to the world through their passion as Christ ministered by his passion, or rather, let me say, Christ ministers to the world by their passion, which he shares with them; and they come into the secret place of the Most High, and abide under the shadow of the Almighty.

"Deem not that they are blest alone
Whose days a peaceful tenor keep;
The God who loves our race has shown
A blessing for the eyes that weep."

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# THE MORAL WAVE AND THE AVERAGE MAN

BY PHILIP LORING ALLEN

THE most striking result of the insurance inquiry, in my opinion," said Charles E. Hughes, counsel to the Armstrong Committee of New York, in his address before the Society for Ethical Culture, "is its vindication of the sound moral sense of the people. . . . There has come to the ordinary man in the street out of the investigation a truer sense of values. Of late the man who earns his bread by honest toil walks with a new dignity, if he has nothing to conceal, nothing to fear. The uncertainty of the rewards of dishonor stands out in bold relief." "The benefit of a crusade against crimes of this nature [bribery]," says Governor Folk, of Missouri, "cannot be measured by the number of men in stripes. The awakening of the public conscience to the necessity of stamping out offenses that strike at the heart of free government was the main thing accomplished."

This country has had an unexampled succession of revelations regarding political and business methods, together with a series of successful campaigns conducted upon what are fundamentally moral issues. If the result of all this has been a real "bracing" of the average American, making him a little more scrupulous in his own dealings, and giving him a little stronger sense of personal responsibility, then this is an achievement incomparably more important than the jailing of a few rascals, the replacement of a few bad officials by good officials, and the writing of a few model laws upon the statute-books. Not only are the implications of such a new standard almost infinite, but it furnishes the only reasonable hope of permanent results from the good work that has already been done. So it is worth inquiring what evidence there may be for the notion that, in undertaking to eradicate certain conspicuous evils in politics and business, the American people have really made a beginning at purifying themselves.

The first evidence is found in the fact, stated so often and on such good authority as to deserve judicial notice, that business men, although naturally so greatly in fear of anything "unsettling," have given support to the work of "cleaning up" in the past two years. If they have not co-operated unanimously or whole-heartedly, they have at least done more than any of the men in the front of these fights ever expected. Surprisingly little heed has been given to the familiar cry that the good work was "hurting business." "I have profited for years by these very practices," said a Western manufacturer when the campaign against railway rebates came to a head in his State; "but I say, 'Go ahead.'" It would be overstatement to call such men "typical" of this period of militant reform, but at least they have not been altogether exceptional.

It is not necessary to depend upon mere conjecture or general impressions, however, for proof that the awakening of the Nation's moral sense is something more than a dream of sentimentalists. There are data of the most concrete sort by which the same conditions may be demonstrated. Supposing that there has been such a thing as this moral wave over the country, we should expect its effects to be apparent from about the beginning of the year 1905. There had been, of course, a considerable period during which signs of the coming upheaval could be noted. Pingree embodied a popular movement as Mayor of Detroit and as Governor of Michigan; "Golden Rule" Jones, after one term as a Republican, cut loose from all party allegiance and yet continued to be Mayor of Toledo. Reform Mayors like Low, of New York, Hayes, of Baltimore, and Phelan, of San Francisco, won victories here and there. But the culmination



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did not come until 1905. The early months of that year saw the inauguration of President Roosevelt and such Governors as Folk, Deneen, and La Follette, who had just won his critical and final battle in Wisconsin. In May occurred the defeat of the infamous Philadelphia gas lease and Mayor Weaver's break with the machine. The November elections brought an overwhelming victory for the City party in that city, defeats for the old and powerful machines in Pennsylvania, Ohio, and Maryland, the overthrow and retirement of Boss Cox in Cincinnati, the first successes of the "Colby movement" in New Jersey, the elections of "reform" though partisan Mayors in Milwaukee and Portland (Oregon), the re-elections of Mayor Fagan in Jersey City and Tom L. Johnson in Cleveland, and that absolutely unprecedented performance, the election of Jerome as District Attorney of New York, although his name appeared on the ticket of no party. It is indeed a roll of simultaneous victories without parallel.

There are two practical barometers of National honesty from which we may take readings for comparison before and after. One is the "conscience fund" as maintained by the National, State, and local governments, and the other the record of bonded employees as reflected in the tables for the various fidelity companies.

"Conscience money" includes not only money restored to the public authorities from whom it was dishonestly obtained or withheld, but also sums owed to private individuals who, perhaps, cannot be found. The debtor, at the promptings of the still, small voice, turns the money over to the public treasury rather than enjoy it undeservingly himself. Thus, besides such recorded cases as that of the man who drove from Canada into the United States without stopping at a custom-house, and afterwards sent to Washington the amount of duty, first on the horse, then on the buggy, and finally on the harness, such items are met as the twenty-five cents mailed to the Commonwealth of Massachusetts with a note saying that it was "for apples taken off your property before I found Christ." While the majority of conscience contributions are received without a syllable of explanation, a good proportion of them are undoubtedly made as restitution for some private wrong and not fraud against the Government itself. Among the payments accounted for during 1905 was one of several thousand dollars from a contractor who wrote that he was returning "an overcharge for city work." Another restored "fourfold" money of which he had "defrauded the Government" in some manner not stated. A single dollar came into the United States Treasury marked, "On bill forty-five years old; right party cannot be found." A woman forwarded a one-cent stamp "for having sent a letter with only a one-cent stamp on it without knowing I was doing wrong." Thus the returns evidently embrace rather a wide range of individual consciences.

The conscience fund at Washington, which is really only an item of miscellaneous receipts, dates back to the year 1811, when the first anonymous contribution was sent to President Madison. It amounts now to about a half million of dollars, and in a year there may be noted hundreds of separate items, large and small. With this National fund there are combined for the following table the corresponding receipts for the three largest States and the three largest cities. The first column shows the totals for a period of ten years. The second includes roughly the accessions of the year 1905 and the first three months of 1906. Different methods of bookkeeping render it impossible to make the division at exactly the same point for all the States and cities. Here, then, are the figures for this species of *ex post facto* honesty:

| | Ten-Year Period. | 1905+. |
|---|---|---|
| United States Treasury | $118,452 97 | $25,741 86 |
| New York State | 733 49 | 20 00 |
| Pennsylvania | 1,623 50 | |
| Illinois | 60 00 | 60 00 |
| New York City | 11,431 24 | 154 06 |
| Chicago | 72 50 | 7 50 |
| Philadelphia | 1,427 75 | 1,302 00 |
| Total | $133,801 45 | $27,285 42 |
| Total, 1896–1904 | 106,516 03 | |
| Average for nine years | 11,285 42 | |

So we find that out of about $134,000 of ill-gotten gains restored through the

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conscience funds in ten years, more than $27,000 came within this remarkable period of a little more than a year. It is two and one-quarter times as much as the average for the nine years previous.

It is the rule nowadays for employees in positions of trust to be bonded, not by individuals, but by companies which make this a regular business. The records of these fidelity companies, which in this way insure against dishonesty, furnish as reliable a criterion of the faithfulness of bonded employees as the records of the fire insurance companies would of the frequency and destructiveness of fires. The fidelity business is young, and increasing at a very rapid rate, so that its reports, year by year, touch upon the transactions of a larger number of individuals, and thus become more fairly representative of general standards. The face value of the fidelity bonds now outstanding in seven of the leading companies is over one billion dollars. They cover men in all parts of the country, of all ages, $10,000 men and $900 men, tellers, cashiers in banks, stores, and factories; in fact, men in almost all imaginable capacities where personal honesty is a requisite.

To find out whether there has really been any change for better or worse in the standard of faithfulness among this class of men, it is only necessary to take for each year the ratio between the amount at risk and the total losses. In the year 1896, for instance, the leading companies had outstanding fidelity bonds to the total amount of $282,082,211, and their aggregate losses by reason of defalcations and bonds otherwise forfeited were $393,349. This made an average of $139 upon every $100,000 bond, and this proportion may be used as a standard of comparison with the subsequent years.

The following table is made up from the reports of seven leading companies, not all of which did business throughout the ten-year period. It should be explained that it has not been possible in all cases to separate the fidelity accounts from other lines of business done by the same companies, though the largest concerns have kindly done so. The table therefore includes a small amount of surety bonds. Since somewhat the same "moral hazard" enters into the execution of a contract as into the honest performance of a cashier's duties, this should not practically affect the conclusions to be drawn from the figures. Some of the companies have furnished statements of losses "incurred," and others of losses "paid," but this item is uniform for a given company throughout.

FIDELITY BONDS

| | Risks. | Losses. | Losses per $100,000. |
|---|---|---|---|
| 1896..... | $282,082,211 | $393,349 | $139 |
| 1897..... | 321,319,095 | 548,091 | 170 |
| 1898..... | 360,989,156 | 581,346 | 161 |
| 1899..... | 441,905,606 | 690,540 | 156 |
| 1900..... | 504,176,809 | 657,427 | 130 |
| 1901..... | 529,541,479 | 976,209 | 184 |
| 1902..... | 592,526,582 | 687,249 | 117 |
| 1903..... | 626,343,847 | 805,067 | 128 |
| 1904..... | 733,477,327 | 1,068,112 | 145 |
| 1905..... | 1,216,970,451 | 1,380,157 | 110 |

For the nine years 1896–1904, inclusive, there was an average loss of $147 a year for every $100,000 at risk upon a fidelity bond; in 1905 the corresponding loss was only $110. Not only is this the lowest figure for any year, but a comparison by groups of years shows the improvement almost as strikingly. Thus, in the three years 1903–05, average losses were $127 as against $144 for 1900–02 and $149 for 1897–99. In the four years 1902–05, losses of $125 are to be contrasted with losses of $156 during 1898–1901. Divide the past decade into two five-year periods, even, and the proportionate losses in the first are $151 as against $136 for the second.

Whatever the explanation, then, these facts are established: Efforts at restitution through the conscience fund have more than doubled, and the waste through personal dishonesty, as checked by the bonding companies, has been cut down by a clear twenty-five per cent. since 1904, which was the year when the "moral upheaval" began. It is even possible to follow the results of the National "toning up" into some curious side-paths. It may seem extravagant to trace any connection between the insurance investigation, Mr. Jerome's victory, or La Follette's fight upon the railways and that typical form of thoughtless petty dishonesty, the pilfering of hotel spoons for "souvenirs." Yet the writer

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has letters from the managers of several of the best-known hotels in this country to the effect that this amiable practice has been noticeably on the decline for the past year or more.

The sin of shirking is tenfold more costly and destructive than outright graft. If an occasional individual who was formerly venal in politics and dishonest in business has ceased to be so, is it fantastic to suppose that many other men who would never have crossed the criminal line in any event are also looking after their duties a trifle better? Mr. Clinton Rogers Woodruff, of the National Municipal League, has told a story which deserves to be repeated in this connection. Shortly after Mayor Weaver's declaration of war against the machine in Philadelphia, Mr. Woodruff met a county official, a man in charge of a considerable force of clerks employed at routine work, and remarked on his unusually healthy and robust appearance. "In the old days," the official replied, "I had to do myself pretty much all the work that was done at all in my office. Now that my subordinates attend to their duties, it has relieved me so much I have gained nineteen pounds weight!" There was a substantial result of reform.

It may be said that these clerks were frightened into their unwonted efficiency by the knowledge that their tenure was henceforth to depend on their own work. Yet few will deny that another element entered into the situation too, and that part of the stimulus came from within.

Washington correspondents have called attention to the fact that more letters from constituents relating to the details of legislation have poured into the Capitol this year than at any previous session within the memory of present lawmakers. One Senator has stated on the floor that in a month he received five hundred telegrams relating to one piece of public business—the Smoot case. It is probably true that such bombardments are deliberately inspired by organizations interested in legislation to a greater extent than formerly. Yet it would not be possible for even a "Christian lobbyist" to evoke five hundred prepaid telegrams in a single month unless the people were already exceptionally alert and interested in the progress of events at Washington.

All the facts at our command, then, support the same conclusion. The allegiance given to the recent reforms by business men, the conscience fund, the statistics of the bonding companies, down to the stolen spoons and the constituents' letters, reveal the animating spirit of this remarkable period. On however small a scale—and the conscience restitutions look ridiculous enough by comparison with some corporate stealings—they show a tendency which may work itself out in business as in political improvements. There is more than a grain of truth in "Mr. Dooley's" paradox that, instead of electing business men to purify politics, we ought to set politicians at work reforming business.

# *THE SLEEPING CHILD*

*BY MARY BURT MESSER*

Now like an angel with his white wings furled
He sleeps—so beautiful, so young, so pure!
Touch not his spirit, visions of the world,—
A little space, and he shall feel thy lure
And rise and follow with resistless feet!
Stir not his dreamless slumber. Flushed and sweet,
Lo, in my arms he lies.
He knows me near.
But when he wakes a wonder and a fear
Live for a moment in his crystal eyes,
As of an alien here.

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# CHILD-TRAINING BY BOOK-KEEPING

BY JANE MARSH PARKER

IN a recent commendatory notice in The Outlook of Mrs. Birney's little book "Childhood," the hope was expressed that her plea for a system of allowances for children in order to train them financially might be heeded. Now I would have had the writer say, "financially *and ethically*;" for my experience in the matter has abundantly proved that what may be called the bookkeeping system in child-training is ethical in a greater degree than financial. I have yet to see the little book; but I have a notion that Mrs. Birney has laid stress upon what is sure to be evolved from the Allowance Idea.

I found the other day, in a collection of old papers, the account-book opened with my eldest son when, upon his sixth birthday, an allowance of twenty-five cents a week was given him. Out of that he was to give to the Sunday-school five cents weekly. He was to use his own judgment in spending his money; but he was to give account for every penny on Saturday night, when his father went over the account with him, and settled it for the week. A schedule of charges for misdemeanors was fixed upon at the outset; the child decided what they should be, and signed a contract to pay the same cheerfully when required. He was to be paid extra for doing certain things, like shoveling snow, weeding the garden, etc. Added to this an account was kept of gifts of money; making all in all quite a bit of bookkeeping, demanding regularity and accuracy of entries. That account-book, with pencil attached, was kept within easy reach. Alas that it was often the source of tears! Here are a few items on the debit side:

| | |
|---|---|
| Losing my hat | .03 |
| Spilling ink on baby | .05 |
| Skipping bath | .05 |
| Saucy to cook | .03 |
| Muddy shoes in house | .03 |

Every entry called up the past as nothing else can. The heaviest charge on record is, "Very naughty indeed, .50"—nothing more—but on the opposite page is the sequence, I am sure, "From grandmother, $1.00." How soon it was made plain that our little fellow's financial disasters, if they were to prove efficacious at all, must be kept a profound secret from grandmother!

"As soon as a child is old enough to have a pocket," said the good father, "there should be a purse in that pocket—a purse the child should always carry (or know exactly where it is); and that purse should never be empty." A child, particularly a boy, without money in his pocket, was to him a child that was not properly looked after. His children must learn early to have money of their own *always*—learn how to *keep* money as well as how to spend it. It was no trifling matter to have him ask for a child's purse and find it empty. An empty pocket, he would say, has often been the cause of untold trouble for a boy.

His bookkeeping system for children permitted advance loans—advised them when needed—but a debt was to be paid as soon as possible. Pleasuring and goodies were not to be invested in with a debt on one's shoulders. There was always honest work for boys to do whose allowance was not equal to paying debts.

At one time it looked not a little as if we were cultivating what might turn out to be stinginess in the boy, so severely frugal did he wax under pressure of insolvency. That was the chance for teaching discretion in giving—for making lasting impression of what avarice can do in transforming character—as there happened to be one or two striking demonstrations available for illustration, and the most was made of them.

A wholesome dread of bankruptcy, of having to draw on his bank account rather than add to it another five dollars, is the best kind of a curb-bit on an impulsive, wide-awake boy. No two boys



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will have the same cause for danger from bankruptcy; no two schedules of fines for probable misdemeanors, etc., can be the same. It is the faults that are becoming or have become fixed habits that call for heavy fines, the same to be increased until the desired cure is effected. A child who forgets to clean his teeth should properly incur not only an increase in the fine for each repetition of the offense, but should pay something for the vigilance that looks after his teeth and prevents their neglect.

Another thing to be said in favor of child-training by bookkeeping is its good effect upon children whose only use for money is to spend it speedily, without care for value received—its loss through carelessness the least of their troubles if more can be had. A nickel means nothing but candy to these children, or almost any senseless thing that a nickel may buy. A spendthrift child is not easily taught frugality, and if strict accounting for an allowance will not do it, his is a hopeless case indeed. The phrase, "The inexorable law of causality," and the other, "The fixed relativity of things," are to any child, of course, as Greek to a wild Indian, but all that they mean he will learn in a few months at longest if patiently, carefully disciplined in accounting for an allowance, with deductions according to a schedule he has cheerfully signed. The weekly balancing of that account by parent and child becomes an important feature of the family life, promoting that community of interests without which disintegration of the home is sure to follow.

# MISSIONARY WORK AND HUMAN NATURE

## BY THE RIGHT REV. ETHELBERT TALBOT

*Bishop of Central Pennsylvania, formerly Missionary Bishop of Wyoming and Idaho*

AMONG the most serious difficulties which confront a Western missionary bishop is that of securing well-equipped ministers to assist him in his work. The salaries are necessarily so small that he is compelled to insist that men shall come unmarried, and this condition is made more imperative from the fact that social life in the mining camp renders it a very undesirable place for women and children. As a result, the bishop must either take young, inexperienced men fresh from the seminaries, or he becomes the victim of a certain type of nomadic clergymen who move from diocese to diocese, never remaining long in one place because never succeeding anywhere. Thus, while the very wisest, most efficient and devoted men are required to cope with the peculiar difficulties of a new country and lay wisely the foundations of a new Christian civilization, such men are simply beyond his reach, save in a few exceptional cases. If a zealous and gifted young man is moved in his heart to go West, his success soon makes him a shining mark for some comfortable Eastern parish, and he is lost to the missionary field. Such men frequently accomplish excellent work while they remain, and I am glad to observe that a much larger number of well-equipped men are offering themselves year by year for this glorious work. Indeed, the tide of the missionary spirit is steadily rising, and the time is not far distant when, by virtue of the growing enthusiasm for missions, the Church's noblest and best young men will claim the privilege of having a share in this heroic work in the mission field. It has never seemed to me too much to ask that every young clergyman who consecrates his life to the service of his fellow-man should be willing to spend at least the first four or five years of his ministry in the difficult and isolated stations of the Church's frontier.

When, in 1887, I found myself the Bishop of Wyoming and Idaho, there were eight clergymen of our Church in

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the entire field, four in one Territory and four in the other. The work had suffered sadly from the lack of episcopal supervision, owing to the long vacancy; and it was evident that if any advance was to be made, recruits must be secured. The case was so desperate that I felt disposed to take almost any earnest and godly man, whether an ordained clergyman or not.

It was at this time that I received a letter from a young Irishman. He informed me that he had just read in the "Irish Ecclesiastical Gazette" that I was the youngest bishop in the American Church, and that I had the largest diocese; that I was sadly in need of men; and that my people were composed largely of miners and cowboys and Indians. He begged to offer himself unreservedly for the work in my great territory. He was sorry that he was only a layman, but hoped some day to be ordained, and told me that he had had much experience in making addresses and in Christian work; that he was in the employ of the Primitive Methodist Evangelization Society, an organization in communion with the Church of Ireland, which had for its object preaching the simple Gospel to the poor and neglected; that he was associated with a number of young men in this good work, and, having been blessed with a measure of success, felt anxious to cast in his lot with me in the Far West. He added that so far as salary was concerned, that was a matter of indifference to him, as his great object was to win souls, and he felt sure that the Lord would provide for his temporal needs. In my dire extremity, I could not but regard this letter as providential, though I felt the importance of proceeding with all due caution. I replied that I was greatly pleased with the tone and spirit of his letter, and his evident zeal in the good cause; that I was disposed to consider his application for work, only I must ask him to be good enough to refer me to some prominent clergymen and laymen who knew him well and to whom I could write for information as to his qualifications and character. In due course of mail, I received another letter, with the names of well-known dignitaries in the Irish Church to whom he referred me. I wrote them, and I was fully reassured by their letters that the young man was entirely sincere and of an unblemished record, and that he possessed gifts which would fit him for a successful work. I therefore determined to receive him. Knowing that he was without funds, I sent him a draft for fifty dollars to help defray his expenses. In anticipation of his coming, I arranged with the people in a coal mining town in Wyoming to receive him as their missionary. The salary, even when supplemented by a small grant from the Board of Missions, was small; but the little flock was delighted at the prospect of having a pastor settled among them. My only regret was that his stipend was necessarily so inadequate, but I hoped that, being all alone, he could with economy manage to get on. Imagine my surprise, therefore, when not long after I received a letter from him stating that my draft had reached him, and while it was entirely unexpected, yet it was none the less acceptable; that he intended to sail in less than a week; and that, owing to "the mildness of the climate and the salubriousness of the air," of which he had read in the encyclopædias, he proposed to bring a wife along with him. This was almost too much even for episcopal patience; but I was powerless. Already my young friend and his bride must have sailed. It was impossible to head him off by cable. I hastened over to the mining camp, and met in the evening at the company store, around the stove, the prominent men of the little flock, and laid before them the sad predicament in which I found myself. Now what could be done? The wife was surely coming. Immediately the mining boss spoke up:

"Look here, Mr. Bishop, that's all right. Don't you worry about that young wife. The one thing this here camp needs is a nice lady. We're glad he's going to bring his bride. We can raise twice as much money for her as we can for the parson. I'll go around among the boys, and I know many of them will double their subscriptions when I tell them the good news. We'll take care of them all right."

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So I was in a measure comforted. I then began to be apprehensive about the severe climate in that bleak Wyoming camp, where the wind howled continuously, and snow might be expected almost every month in the year. It was evident that my young friend had been reading about Southern California and the tropical regions of America, and supposed he was coming into a land smiling with plenty and abounding in luxuriant flowers and vegetation. When he actually arrived and got off the train in the midst of a raging blizzard, it is said he looked around with evident dismay and inquired, "But where are the 'poine-apples'?" But whatever disappointment the weather may have caused him and his charming young wife, there was no disappointment for the people themselves. He proved to be a jewel, and soon won the hearts of the miners and their families; and as to the young wife, she was greatly beloved. In the fullest sense she was a helpmeet to her husband, unselfish, gentle, devout, scrupulously neat as a housekeeper. The humble rectory soon became the center of refining and elevating influences in the little community. After they had been there some months, I made my first visitation to the mission where the young man had done such excellent work. Having received with much modesty my most sincere commendation, he said:

"Bishop, would you like to secure another Irishman?"

"Indeed, I should be delighted," I answered, "if he is at all like you."

"Oh," said he, "but he is far superior to me. He is an excellent preacher and most successful. He is one of my co-workers in the Primitive Methodist Society, and is a most eloquent man."

"But," I inquired, "would such an able man be willing to come?"

"Yes," he replied, "he is most anxious to come. I have written him about the work and the country, and he longs to join us."

"But," I continued, "have you told him of the small salary and the severe climate, and all the discouragements which surely await him?"

"Yes," he answered, "he knows it all; but such difficulties do not dishearten him in the least. He is full of the missionary spirit."

Finally, after satisfying myself that his friend was a worthy and useful man, I said:

"One more question, my brother. Do you think he is such a man that 'the mildness of the climate and the salubriousness of the air' will induce him to bring a wife along with him?"

"Indeed he is," he replied. "That is just the point. He is engaged to my wife's sister."

Of course the prospect of getting two excellent missionaries instead of one led me to send another draft, and soon his friend came. These brethren have reflected honor upon their country and won the respect of all who know them. From that same Irish society I obtained several more excellent men.

In the course of time, one came whom I placed in a very discouraging coal camp. He was there for several years, and his salary was very small. Now and then as I met him, he would hint about his "loneliness," and intimate that he would like to get married; but I felt it my duty to advise him to wait until he should have a better place and a more comfortable income. One day he came to make me a visit. Before leaving, he took my wife into his confidence, and begged her to use her influence with me to induce me to allow him to go to Ireland and bring over a wife. He told her he was engaged and had been for five years, showed the young woman's picture, and said she was anxious to join him and help him in his work. My wife urged him to go to my study and tell me the whole story, assuring him of my sympathy and cordial consent. But he declined to do so, saying that I was much opposed to my young clergy getting married on such small salaries and bringing a wife to such wretched places as mining camps. He implored Mrs. Talbot to say nothing to me until he had gone, and then to break it to me gently. So, when my genial young guest had departed, I was duly waited upon, and promptly yielded to every demand.

A few weeks later I found myself the guest of the young missionary in his little sixty-dollar shack. I said:

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"And so you are engaged?"

He blushed, and replied, "Yes, Bishop."

"And you want to go over to Ireland and get her?"

"Yes, very much."

"Are you sure she will come back with you?"

"Oh, yes; we have been engaged for years, and I get letters from her every week. Here is her picture," showing me the picture of a beautiful young woman.

"Do you mean to say," I asked, "that this lovely girl has promised to marry you and come to this camp?"

"Yes, indeed," he replied; "she is eager to come."

"But, my brother, do you realize how expensive it will be? It will cost a great deal of money for you to reach New York from here; and then there is the passage over to Ireland, and the voyage back for two, and the long journey from New York to Wyoming."

Still undismayed, he said, "I have figured it all out, and I have the money."

"You have the money?" I asked. "Where did you get it? You have been receiving only eight hundred dollars a year."

"Oh, I have saved it up, Bishop," he replied.

"You have!" said I. "Then evidently I have been paying you too much."

He laughed heartily, and then I congratulated him, commended his rare financiering and good management, and told him I would gladly add a small check to show my appreciation.

"But," I continued, "now, my dear fellow, I hope you are perfectly sure she will come back with you. You have been gone a long time, and the girls are sometimes a little uncertain. Just think how horrible it would be, after spending all that money and cherishing this beautiful dream for years, were she to change her mind."

He took my facetious remarks good-naturedly, and laughed at the very idea that such a thing could possibly happen. This conversation took place early in September.

The following October I was attending the General Convention in Baltimore. Sitting at my desk in the House of Bishops, the page brought me a number of letters. Among them I recognized the familiar handwriting of my young friend, and an Irish postmark. Opening the letter, I read as follows. I quote the letter from memory, but substantially as I received it.

*My dear Bishop:*

I have a sad, sad story to tell you. You remember you warned me lest the young lady to whom I was engaged might deceive me. On reaching Ireland, I went at once to the town in which she lives. She knew I was coming. As I was on my way to her house, I met some of my old friends. One of them said, "We are so glad to see you, but have you read yesterday's paper?" "What paper?" I asked. "Why, our town paper, in which it is announced that your girl is engaged to another man," mentioning his name. At first I thought they were joking, but with much earnestness they assured me it was true. Still I could not believe it. I determined to go and see for myself. When I reached her home, she did not receive me as cordially as I had expected, and soon she told me what had happened. She said that she had waited and waited until hope deferred had made her heart sick, and that, besides, she had always loved the other young man. It was a staggering blow. Think of the cruelty of it! She had waited until I actually got back to crush my heart with disappointment. Life seemed no longer worth living. I wished that the ground might open and swallow me up. I hardly knew which way to turn. My mother did all she could to console me. She told me I ought to congratulate myself that I had made such a narrow escape; that the girl never was worthy of me, and that she always feared she might serve me in some such manner. She added, "Now, my son, cheer up. Do not think of it any more. Let no one know what has happened. There are just as good fish in the sea as were ever caught. Do not mope around and distress yourself about that girl. Here is something that will interest you," showing me an invitation to a reception to be given me that week by my old friends and neighbors. I told my mother that I simply could not go to any reception; that I felt more like going to bed; that my heart was broken. But she urged me to go; reminded me that I was young and that life was before me; that I must be brave and meet the world with courage; that not to go to the reception so kindly given would cause serious offense and call for explanations which would be embarrassing; that I simply must go. And so, Bishop, I went. There were many of my old friends present. Of course, in a way, I was glad to see them, but I was in no frame of mind to enjoy anything. It required a terrible effort to keep up. But, as the evening advanced,

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I met a young lady whom I had known as a child. During my absence she had grown to womanhood. Oh, Bishop, I wish you could hear her play the piano. Such exquisite touch I never before heard! Then her voice! As she sang some of those beautiful hymns, like "Abide with Me" and "Lead, Kindly Light," it just seemed to me I was in heaven. Gradually I began to forget my sorrow. I lingered, and she sang on. When I left, I asked her if I could not come over the next morning and hear some more music. She said she would be glad to have me do so. So I went again. I then asked her if I could not come again in the afternoon. She said certainly I could. And then, Bishop, it occurred to me what a splendid missionary she would make; and I thought of you. I knew you would have no respect for me if I did not bring a wife back with me. So I at last asked her if she did not want to be a missionary and go back with me. She said she did; that she had always wished to be a missionary. So we called in the old folks, and they gave us their blessing, and we are going to be married early in October, and leave at the same time I originally intended for America. Just one thing more, Bishop. Please do not let my people know that I am not bringing back the same girl I came over for.

In this instance again I am most grateful to relate that no mistake was made. Say what one may about the suddenness of it, a most kindly providence must have guided our young friend and more than compensated him for his disappointment.

On one occasion a letter from the Bishop of Pittsburg arrived, asking me if I could make use of a young Welshman who had been a pastor in a non-Episcopal church in the suburbs of his see city. The Bishop represented him as devout and earnest, and as one who had made a change in his ecclesiastical relations from honorable motives of conviction, and he assured me that he had enjoyed the respect of the religious body from which he came. I had a little church vacant at Douglas, Wyoming. We had bought it from our Congregational brethren, and a number of their people had decided to throw in their lot with us. Of Episcopalians, strictly speaking, there was not one in the place; but there was a strong desire on the part of many in the little community for an Episcopal church. I felt that as the new minister was unaccustomed to our services, he would be, in this respect, only on a par with his flock, and they could gradually learn together. So I requested the Bishop to send him on. He arrived at the episcopal residence at Laramie one Friday morning. The next Sunday I was under promise to have him installed in his new parish. When he presented himself at my front door, my heart sank within me, he was so diminutive and so demure. But I gave him a cordial welcome. I soon ascertained that he was entirely unfamiliar with the Prayer-book and our form of worship, and, so far from having any clerical vestments, he did not even know their names or how they were to be worn. In reply to nearly every question I asked him, he confessed to absolute ignorance, but assured me that he was sound on the doctrine of the Apostolic Succession.

"But, my brother, do you know how to conduct the services?"

"No, my lord, but I believe with all my soul in the doctrine of the Apostolic Succession."

"Have you ever taken any part in conducting one of our services?"

"No, my lord, but I think the Bishop of Pittsburg will assure you that I am stanch on the doctrine of the Apostolic Succession."

It was rather discouraging. At length I ventured to beg him not to address me as "my lord," explaining to him that in America we are a very democratic people, and such titles of nobility are quite out of place.

"Then what would your lordship have me call you?"

"Just 'Bishop,' if you please."

"Oh, my lord, excuse me, but it is impossible. I could never presume to be so familiar with your lordship."

We had to start for Douglas the next morning, and there was no time to be lost. I first addressed myself to the problem of getting the little man properly vested. A large cassock had come in a missionary box, but when I tried it on him he was literally lost. But the good ladies of the household came to my rescue, and we cut off the sleeves and about two feet of the length, and tucked up the back, until finally he made a very respectable appearance in it. Then we found a little cotta in our boy choir which fitted him admirably. Next I began

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to drill him in the church service, and told him how to find the lessons and how to announce them, and instructed him as to the postures to be observed. Taking him into the pro-cathedral, I gave him some suggestions as to the reverent conduct of morning and evening prayer. My only comfort was that, even if he made mistakes, his congregation would not recognize them as such. Early the next day we left for Douglas.

At that time the Cheyenne and Northern Railway was built only as far as the Platte River, and at the terminus, as was usual, there was a motley crowd of graders with their teams. When the day's work was over they made the night hideous with their drunken revels, firing of pistols, and yelling and swearing, until sleep was next to an impossibility. All lived in tents. One of the officers of the crew most kindly gave us a tent to ourselves, but even then my young brother was far from happy. Of course we had to sleep on the ground, and that almost broke his heart; not that he cared for himself, but said he, "Think of your lordship sleeping in this rude tent on the ground!" Just then a pistol was fired off within a few feet of us.

"Oh, my lord, are you hit?" By the candle-light I could see that he was pale with fright. I fear that he passed a wretched and sleepless night.

The next morning we had to take the stage. I offered him my seat on the box with the driver, but he preferred to get inside. The motion of the stage and the tobacco smoke made him deathly sick. When we reached the river, we found it very high for fording. The water came into the coach, and the current was very swift. In truth, there was much danger in crossing, and I did not wonder that my little friend was alarmed. Once safely over, he was evidently much relieved, but very silent.

We reached Douglas about six o'clock in the evening, Saturday. It was court week, and the hotel was crowded. I presented the new minister to the proprietor, as he was to board at that hotel and I wished him to feel at home. I asked the landlord if he could give us each a room. He was very sorry, but the hotel was so crowded that there was only one room to spare. "If you and the young man will sleep together, I think you will be comfortable," he said.

"Very well," I replied; "how does that suit you, my brother?"

"Oh, my lord, please excuse me. I could not do that. Think of my sleeping with your lordship!"

It was in vain that I told him I often slept with my clergy and considered myself fortunate to get a bed at all. I could do nothing with him. He said he would sleep on the floor. Later in the evening, the proprietor came to me, and said:

"Bishop, I guess that little preacher is a tenderfoot, ain't he?"

"Yes," I said, "most tender."

"Well, I have been able to make a new deal, and he can have a room all to himself." So the vexed question was settled.

Early the next morning, Sunday, I heard a gentle rap on my door. It was the new minister. As I opened the door, he said:

"Oh, my lord, I have not been able to sleep for thinking of you. You have no valet, no one to wait on your lordship. I have come to ask if I may not have the honor of blackening your lordship's boots."

"Thank you," I said, "but I have already finished that part of my toilet. Come in and put up your foot, and let me give you a shine."

"Oh, my lord, shocking! And does your lordship have to blacken your own boots?"

To the righteous soul of my little friend—a man brought up in the old country, with the ideas of dignity and deference and awe felt there for the person and office of a bishop—it was a great trial to note the habits of an American bishop.

The hour of service drew nigh, and we went up to the little church in good time, so I could give him one farewell rehearsal. According to the announcement, he was to preach. He got through the service remarkably well, and, as he had been accustomed to extempore speaking, gave us an excellent little sermon on the text, "God is love." The only departure from good form was that at the close of the sermon he said:

"Ladies and gentlemen, I thank you

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for your kind attention. Good-by until this evening."

It is greatly to the credit both of my young brother and of his people that their relations continued for several years, and that he was greatly beloved by the community. In due time he passed his examinations and was ordained.

I am glad to be able to say that my experience with missionaries of other religious bodies was always pleasant. Indeed, the denominational lines were less distinctly drawn on the frontier than in older communities. Occasionally there would crop out a little good-natured rivalry between the churches. At one place where I had organized a "preachers' meeting," which was held in my study every Monday morning, there was an interesting passage-at-arms. For months the various ministers had met with me, and there had not been a jar or note of discord. But it happened that in the prosecution of my work I had recently delivered a series of lectures on the claims of the Episcopal Church in its faith and ministry and sacraments. At the close of the lectures a large number of people offered themselves for confirmation. Of these some had attended upon the ministrations of my several brethren of other churches. It was perfectly natural that this should have aroused a little feeling, especially as I felt it my duty to dwell strongly upon the question of ordination and ministerial authority. So on the Monday following the confirmation service all gathered as usual, but I thought I could notice a little coolness of manner on the part of two or three of the ministers. It chanced that a young Baptist minister had recently come to town, but had never attended our "preachers' meeting." I had therefore called upon him and urged him to be present, and assured him of a fraternal welcome. He was there. When the meeting was called to order, one of the brethren remarked that he understood that the Rev. Mr. Blank had prepared a platform looking to the better organization of the "preachers' meeting," whereupon I ventured to say that I did not see the need of any written platform; that hitherto we had met together very unconventionally, and all had proceeded amicably; and that I could not but feel that one reason of our perfect agreement was the absence of any formal, written constitution. However, I added that if Brother Blank wished to present a platform I should be entirely willing to hear it read. It was then moved and carried that the platform be presented. It read as follows:

"In order to promote that fraternal feeling which should subsist between all of God's people, and especially between those whom he has set apart as leaders in his Church, we hereby express our belief in and assent to the equal ministerial and ecclesiastical authority of each other in the Church of God."

Of course I saw at once the drift of the platform. It was a rebuke of my claims of an apostolic ministry—the crux between them and myself. But I was determined not to take it to myself. Near by sat my kind and unsuspecting Baptist brother. I could see at a glance that the platform was just as applicable to him as to me. I arose and said:

"Brethren, I am very sorry that this platform should be presented on this occasion particularly. We have invited here, for the first time, our Baptist brother. He is our guest. He came somewhat reluctantly, as he had never met any of you; but I called on him and begged him to meet with us, and assured him of a most cordial and fraternal welcome. Now I deeply regret that he has scarcely taken his seat before you present for his signature a document which you must all have known he cannot possibly sign. Our brother is a conscientious Baptist, and, as such, honestly believes that no one has been baptized who has not been immersed. Of course he cannot recognize your ordination, or mine, as, from his point of view, we have not even been baptized. He may grant us honest, and recognize us as Christians, but when you come to a question of ministerial authority, he must draw the line. I appeal, brethren, on behalf of this our brother. This is the close of the nineteenth century, and not the age of the Inquisition. I believe our brother has as much right here as any of us, and I hope the platform will not be adopted."

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How well I remember the scene! My young Baptist brother stood up, and with much emotion said:

"Brethren, I wish first of all to thank Brother Talbot for saying for me that which it would have been so difficult for me to say for myself. Brethren, I love you all, and, as Brother Talbot has said, I have no doubt you love the Master as devotedly as I do. I recognize you as Christians and as brethren, but as I read my Bible, I can find only one mode of baptism, namely, immersion. I cannot, therefore, acknowledge your ministerial authority, as baptism is a prerequisite to the ministry. I am sorry that this platform has been presented, for I had looked forward with pleasure to our intercourse together." He then resumed his seat.

Another minister arose. He said:

"Brethren, I am amazed at this platform. I have preached the Gospel all over the country, and I never heard such a platform as this. Of course our Baptist brother cannot sign it, and we have no right to ask him to sign it. Indeed, when I come to think of it, I can hardly see how Brother Talbot himself can sign it."

So the issue of the platform was ended, and our Baptist brother won the day.

The heroism, self-sacrifice, and devotion evinced by our Methodist, Presbyterian, Baptist, Roman Catholic, and other brethren in the Far West were such as to win my reverent regard. And great is the debt which our new civilization owes to these pioneers of the Gospel.

# *HINTS TO FELLOW-WORKERS*

## *BY A BUSINESS WOMAN*

There is no cause without its effect.
There is no effect without its cause.
Cause and effect are equal.

"AXIOMS!" Certainly. Commonplaces, truisms, platitudes, what you will. Yet it is by her acceptance and handling of the commonplace that the average business woman finds her opportunity in the business world. And ninety-nine per cent. of us will never be more than average. The mercy is that at least ninety-eight per cent. of us know it. For the beginners among the ninety-eight per cent. this paper is written. The hundredth per cent., the genius, needs no enlightenment, and the ninety-ninth will not have the dark spots in her complacency illumined.

I will speak first of the effect, for through it alone I have a right to speak. Sixteen years of business life have placed me in a position where I hold, I trust, the confidence of those above me and the respect of those beneath me, and where by hard work I earn a comfortable living and can assure myself the possibility of a restful old age. These things—aside from the joy of the working—are, I take it, the end and aim of a business woman's career. Now for the cause.

Such success as I have had and hope to achieve—such achievement being within the grasp of all—I trace back to four causes:

1. A father who would never answer a question at random, but invariably gave me the clue by which I could find for myself the information sought. There is nothing like standing on your own feet, mentally and physically.

2. An early training in accuracy at an old-fashioned English school, where a slip in a date meant staying after hours to write out a list of the kings of England, with their dates of accession and the names of their wives.

3. A bit of advice George W. Cable put into one of his Southern stories to this effect: "*Be always worth to your employer a little more than he pays you.*"

4. A phrase I came upon one day by chance: "*Find out what your employer least likes to do, and do it for him.*"

After all, we are women. The business world has not yet asked us or given us collectively a chance to lead its great enterprises. We fill in the niches. We are the links in the chain. To our credit be it if the vast machinery moves more

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smoothly, more unswervingly, because we are part of it.

A story appeared in the press after the death of a great British nobleman that when he was asked what positions of trust and honor England had bestowed upon him, what, in short, he had been, he made answer: "Maid-of-all-work to the British Government, sir; maid-of-all-work to the British Government." The offices of which he might have spoken would, if enumerated, fill several lines of The Outlook. He was great enough to claim the power to serve.

It takes education, experience, and character to gain that power. The fact that my position has been, in part, that of interviewing applicants for work in a large publishing house has brought me in contact with many aspirants to a literary career. I am familiar both with that type of Southern girl who "reckons she would have to typewrite pretty well to be taken on the force," and with her pushing Northern sister who "knows she can do anything any one else can do." Both go away from our doors sorrowful. In the first place, young women must do what they attempt to do thoroughly before they can gain a foothold with a desirable established firm; in the second, a woman must know her limitations before she can be of service. The instructions I have received from my editorial chief with regard to his employees are briefly these: "Engage persons who don't ask unnecessary questions and who know that they don't know everything."

Some amusing interviews have come my way. It is not an uncommon thing for women who have lost their property but kept their love for children to calmly demand the assistant editorship of a children's department, with a very comfortable income attached, their claims being based solely upon the above qualifications. There was an actress, with a voice like the music of running water, who wished to work on statistics, as being the work farthest removed from that of the stage, about which she knew. There was a second actress, looking like a melodramatic tragedy queen, who was also tired of the stage and wished to enter her name as a proof-reader, unaware that the vocation calls for a long period of tireless effort and training. There is also the pathos of the hundred misfits—the Russian Jew who speaks fourteen languages and can find a market for none of them; the woman who has sunk her patrimony in the study of Hebrew and Greek and cannot understand that unless she finds her special place her acquirements are of less value financially than those of a trained typewriter, typesetter, or proof-reader. I have watched the work of graduates of colleges from Canada to the Gulf, from New York to the Golden Gate, and the failing nearly all had to combat was a lack of accuracy. That weakness once mastered, I stand for the college-trained woman. I have learned from experience always to give the preference to a gentlewoman. This for purely business reasons. Her social position is founded on a rock. She is absolutely unafraid of its downfall, and in times of stress will "dust" as cheerfully as she edited the day before and will edit the day after.

One thing I have found the beginners among my fellow-workers rarely do, and that is to study their positions from the point of view of their employer. A young woman usually looks at her work from a personal standpoint. It sometimes takes months to persuade an otherwise intelligent woman that it is worth her while to equip herself with all the tools of her trade; that it is bad economy to save in the lines which diminish her vitality and consequently her power to go ahead. Poor luncheons, and hours given to the elaborate trimming of clothing which should be given to exercise and wholesome fun, do not pay. The worker, no less than the player, must observe the rules of the game. Put the question to yourself thus: If I were managing a business office in which emergencies might arise, should I engage a woman of my education and ability who also understood bookkeeping, stenography, and typewriting, or should I select myself who can do none of these things? If you do, I believe your common sense will lead you to master the side-lines leading to success.

Success with us—to go back to the beginning—is the mastery of the commonplace, the doing of our daily task so

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well that the mere performance ceases thereby to be commonplace and becomes unusual. The "Disagreeable Man" in Miss Harraden's story spoke truly when he said that too many people write books and too few people dust them, and the woman in "The Divine Fire" spoke with equal truth when she remarked that no one had a right to dust books unless she knew that it should be done from the back towards the edges. The wise old Preacher summed it up for us long ago when he said: "Whatsoever thy hand findeth to do, do it with thy might."

# IMPRESSIONS OF A CARELESS TRAVELER

## WHAT OUR YOUNGEST CHILD WANTS

I ASKED Governor Winthrop, What does Porto Rico need further from the United States? He answered promptly, "Five things: The Porto Ricans should be made citizens of the United States; they are now neither citizens nor aliens. The Executive Council should continue as now to be appointed by the President; it should not be made elective. Corporations are now allowed by law to hold only five hundred acres; they should be allowed to hold from three to five thousand acres. Coffee now comes into the United States from foreign countries free; the Congress should impose a tax of, say, two cents a pound on foreign coffees; this would cause the people of the United States very little inconvenience, and would make all the difference between wealth and poverty to the Porto Ricans. And Federal aid should be extended to our schools; we are doing all we can in our poverty, and must have aid if we are to do all that ought to be done." Of the first two requests I have already spoken; and both appeal to our sense of justice. There was a bill before the last Congress making the Porto Ricans citizens, but it failed of passage; the next Congress should take this action. The movement for making the Executive Council elective has made no headway in Porto Rico, and certainly none in this country. It may be revived, but at present it is quiescent. Its present success would be perilous to the development of free institutions in the island.

It is with reluctance that I differ from Governor Winthrop on any point relating to the prosperity of Porto Rico. He knows the conditions thoroughly; I have but the most superficial impressions concerning them. He is absolutely disinterested. There is, so far as I can see, no personal consideration to keep him at his post. He is a man of independent means, and is spending in his official life more every year than his salary. He is not in the line of political promotion—at least it is yet to be proved that success in colonial administration will furnish any popular appeal at home for political advancement. If he has political ambitions, his chances would probably be greater if he stayed in Massachusetts than they are if he remains in Porto Rico. He is unmistakably in his sympathies democratic, not plutocratic, eager for the best interests of the common people, not for those of a capitalistic class. It is true also, according to all expert testimony, that the sugar industry can be carried on to advantage only on great plantations. Possibly the time may come when small landed proprietors may raise the cane and bring it to the great mills to be ground, as in this country dairy farmers bring their milk to the creameries. But even so they would be compelled to sell their cane for the price which the great mill chose to pay, since it would have a practical monopoly. And it is true that the present law can be and is evaded by corporations, which, through leases or combinations, get control of more than the five hundred acres allowed by law. And yet the more I have reflected upon the subject the clearer it has become to me that to change the law would be a mistake. I

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do not think that there has ever been any agricultural country in which absentee landlordism has prevailed which has not been cursed by it. It has impoverished Ireland and Italy. It has helped to destroy agriculture in England. It is an intolerable burden to the peasantry of Russia. The landlord in rent takes the profit; the tenant gets barely a living wage. Great corporations, owning thousands of acres in Porto Rico, might and probably would develop the sugar industry. They might and probably would give immediate wages to a considerable population of the six hundred thousand men and women who are now reported in the census as without regular employment, but the profits of the industry would go in dividends to capitalists in Philadelphia, New York, and Boston. At the end of fifty years the island would be none the better off. If our object is to develop the islanders, not merely the island, it is better to develop home ownership. Western farmers borrow money from Eastern capitalists and pay interest on their farm mortgages. Said an English farmer to me once, "Your American farmers pay interest and I pay rent; what is the difference?" The difference is this, that three or four prosperous years enable the American farmer to pay off the mortgage and own the farm; this the tenant cannot do.

The hope of Porto Rico appears to me to lie in the development of small farms, and therefore in the stimulation of tobacco, coffee, and fruit culture. I do not believe in our protective system. It costs the many too much for the emolument of the few. It promotes the concentration of wealth and the creation of great fortunes. It sends men to the Government for favors, and so tends to political favoritism, bargaining, and graft. But if protection is admissible at all, it is in the case of really "infant industries" in our insular possessions. If we are ever to levy a tax for any other purpose than the raising of revenue, it might well be done for the purpose of temporarily excluding foreign competition from the American market in order to give especial industrial advantage to an undeveloped and dependent people who have recently come under our sovereignty. Certainly so long as America maintains a protective system for her rich manufacturers at home, she should not refuse to extend the advantage of that system to her struggling insular wards. I vote for a tariff on foreign coffees in order to promote the coffee industry in Porto Rico. In passing, let me say that I have never, not even in Paris or Lucerne, tasted a better cup of coffee than was given me by my host in Porto Rico. If Porto Rican coffee is not popular in the United States, it is, I am convinced, not because the coffee is not good, but because American cooks do not know how to prepare it for the table. And I pretend to be something of a connoisseur in coffee. I certainly drink enough, and in frequent journeys varieties enough, to know the difference between the good and the bad.

Both tobacco and coffee can be advantageously cultivated on small farms. So can fruits. And it appears to me that there is a fine opening for the development of a fruit culture in Porto Rico. I have already referred to the prosperity which Captain Baker brought to the island of Jamaica by developing the banana culture. I do not see why the way is not open for a similar development in Porto Rico. A possibly still better opportunity would be afforded for orange culture. Mr. Ober, in his volume on the West Indies, says that Jamaica oranges are "shut out of the markets of the States by the six shillings protective duty in favor of California and Florida." The Florida orange culture is subject to the drawback of frosts, which every now and then cut off the crop, if not the trees. California oranges have been allowed at some seasons to rot upon the ground because the cost of railway transportation was so great. Porto Rico is below the frost line; it is not subject to the drawback from frosts of Florida orange culture. It is only four days from New York by steamer, and water transportation insures a fairly free competition; it is not subject to the drawback from cost of transportation of California cultivation. There is absolutely free trade between Porto Rico and the

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United States; it is not subject to the tariff drawback of Jamaica cultivation. And, judging from the sweetness and flavor of the wild oranges we ate in San Juan, the soil and climate are favorable. If I were going into orange culture, and had a little capital—and I would not undertake it without a little capital—I would try Porto Rico.

The Congress ought to give aid to public education in Porto Rico. We may well let the higher education wait on the broader education; and that is what, in fact, the school authorities are doing. But, with all the economy practiced, with the small amounts expended for buildings and the comparatively low salaries paid, and the large proportion of the income of the island devoted to education, only about one-third of the children of school age are in school. And yet the people are straining every nerve to educate their children. The ambition for education is at once pathetic and inspiring. The Federal Government ought to see that a public school system is maintained, adequate for at least the more elemental education of all the children in all the Territories of the United States, prior to their organization as States. If we had established and maintained such schools in Utah a quarter of a century ago, there would be now no political Mormon problem. If at the end of the Civil War we had adopted such a policy in the Southern States, and coupled with it a law confining the suffrage to those who possessed the elements of an education, the race problem in the South would not be the problem it is to-day. If we were to adopt this policy now in Porto Rico, we should save ourselves the serious trouble which an ignorant population may very possibly yet give us in that island. This is not the place to develop a plan of Federal aid, any further than to say that it ought to be so contrived as to promote, not discourage or render needless, self-help.

Good roads are as indispensable to the material prosperity of Porto Rico as good schools are to its moral well-being, and the island is taking this matter in hand and asks no aid. A splendid road built by the Spanish for military purposes crosses the island from San Juan to Ponce. We rode out upon it some eighteen miles, and a better road I have never seen even in Switzerland. But the means of transportation, for both freight and passengers, is still primitive. We passed the tri-weekly stage, a rickety omnibus, about such as one sometimes sees at the station of a pioneer Western second-class town. There is also a post-chaise system, such as was in vogue in England in the eighteenth century. If I remember my chauffeur's figures aright, the fare for eighty-five miles of travel by post-chaise is thirty-six dollars. The freight is transported by a method still more primitive—an ox-cart, resembling in appearance the schooner of the prairies of the first half of the nineteenth century, the patient oxen with the torturing yoke fastened to their horns instead of on their necks; their average rate of speed is between two and three miles an hour. Our enthusiastic chauffeur was quite sure that if he had a little capital he could establish an automobile line between San Juan and Ponce and make a lot of money. In the interior of the island there are many villages to which there are no roads; there are only trails. Everything must go on horseback or on a native's head. The week before I landed in San Juan the Governor had been making a tour of these trails in order to see with his own eyes where roads were practicable and where they were most needed. The insular government is laying out a scheme of roads to connect every part of the island with the coast, from which shipment by sea either to larger harbors or to the United States would be easy. The Governor thinks such a road system more important and more practicable than railways, and he is evidently right. Supplemented by the automobile as a means of transportation, good roads would quite adequately supply the present and perhaps the future needs of the island for inland trade and travel.

How do the Porto Ricans feel toward the Americans? This was a question to which I much wanted an answer. Unfortunately, I had no opportunity to con-



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fer with any of the natives, and probably could have gotten little light on the question if the opportunity had been offered to me. The Anglo-Saxon practices courtesy only when it is consistent with truth, and not always then; the Spaniard practices truth only when it is consistent with courtesy—and not always then! But I judged from such information as I could obtain that the facts are substantially as follows. When the Americans first landed in Porto Rico, the natives thought the kingdom of God would immediately appear, and hailed them with great enthusiasm. But the kingdom of God did not immediately appear. It never does immediately appear. It is never given, always must be earned. In coming it brings with it some great inconveniences. The Americans were not ideal apostles of that kingdom. They were vigorous, energetic, fairly virtuous; but they were aggressively strenuous, and often irritatingly superior. The reforms which they introduced were hateful to old-time customs and habits. The Americans insisted on cleanliness; and grown men and women quite as much as babies object to the first bath. The Americans insisted on justice; and not only grafters found their income gone, but graft-givers found their special privileges gone. Spain put a protective duty on coffee, and Porto Rico found the door to the European market for her coffee closed against her, and no other door opened. The currency was in a demoralized condition; but putting it upon a gold basis reduced the silver dollar to about half its previous normal value, and no one likes to hear that his dollar is only half a dollar. Then came the hurricane wrecking most of the coffee plantations and inflicting other great damage on the island. No wonder that the Porto Ricans began to wish that the Americans were back in America and Porto Rico again part of Spain. But a reaction has not only already set in but made much progress. The American officials generally, and pre-eminently the Governor and his wife, have rendered incalculable service in allaying race prejudice and creating a cordial feeling toward the Americans. Sanitary conditions are coming to be approved, and the Porto Rican who at first resented the clean streets is now proud of them. Free medical advice in connection with public hospitals is curing some diseases which the people had regarded, with characteristic fatalism, as incurable. The school system is both creating and satisfying a growing ambition among the people for education, if not for its own sake at least as a symbol of progress from the peasant to the aristocratic class. Justice is discovered to be, on the whole, more convenient for the average man than favoritism. And, last but not least, industry is reviving, and, if material conditions are not wholly satisfactory, material prospects are alluring.

Two incidents confirm this impression of the favorable turn in public sentiment toward the American people. The first is an article published in a Porto Rican paper, "La Democracia," March 16, on the adjournment of the insular Legislature. I quote a few sentences from this editorial, as translated by a Porto Rican. I preserve the paragraph form of the original article:

> The Legislature of 1906 stands adjourned.
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> . . . . . .
>
> Where liberty had previously been destroyed, it was restored.
>
> Where a system of plunder had been introduced, restitution took its place.
>
> In short, pernicious laws—laws tending to bring ruin and misfortune among the people—were substituted by good laws, thus realizing amidst the applause of public opinion acts of true justice.
>
> The legislative work of 1905 and 1906 is a patriotic labor.
>
> It opens wide the road of progress and happiness to the Porto Rican people; it leads them to the fulfillment of their legitimate aspirations, checking unwholesome passions, fratricidal hatred, and restoring to the country the moral peace so dear to it.
>
> A beautiful work.

Still more significant was a presentment to the Federal Court of a Federal Grand Jury in November last. The object of this presentment was to furnish a formal disavowal of the anti-American prejudice which had been in certain quarters both sedulously developed and falsely exaggerated. A single paragraph from this document is all I have room for here:

> The people of Porto Rico are not disloyal to the United States, nor is there any such

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feeling of hostility towards the Government of the United States or towards American institutions as might readily be understood from many expressions used by prejudiced or partial newspaper and magazine correspondents and writers. On the contrary, our experience, investigation, and knowledge of the existing situation in Porto Rico warrants us in the assertion that there is no more loyal, liberty-loving, and law-abiding people living beneath the folds of the American FLAG than the CITIZENS OF PORTO RICO, and there is no doubt but that the greatest hope and ambition of the Porto Rican people to-day is to be more closely allied with and to be given a greater measure of participation in administration of the Governmental affairs in their island, through those forms, methods, and policies which are the foundation and controlling feature of the Government of the GREAT AMERICAN COMMONWEALTH.

To sum up these letters on Porto Rico in a paragraph: Porto Rico is already American, not only in its formal connection with the United States, but also in the essential principles of its government and in the industrial, educational, and political aspirations of its people. If we continue to send to the island to represent us men of the character and caliber of those who are now representing us there, we shall succeed in making the Porto Ricans enthusiastic Americans. We shall not have long to govern them; we shall have taught them the art of self-government, and shall have demonstrated to the world the reasonableness of our faith—a faith which is religious as well as political—that all races of men possess an undeveloped potentiality for self-government, and that it only needs time, patience, and a just, wise, and firm hand to make of any people a free people.

L. A.

# THE ART OF PRAYER

## BY UNBEKANNT

IT was not till I was well on in middle life that—although I had listened to thousands of prayers and uttered thousands more—I so much as knew really what it is to even try to pray. I had (insensibly) relied on comparatively prosperous circumstances and an elastic temperament which rebounded from ill fortune into comfort and the hope for better fortune. So that when I began to have a taste of the drastic experiences that confront and crush, more or less, almost every man and woman in middle life, and I began to "seek after God if haply I might find him," I seemed to be talking into thin air. I was not aware of a listening God at all. The whole experience was nebulous and unreal.

At this time I had the good fortune to talk with a friend. He spoke as follows: "Prayer is not only a function of the soul, but, in a sense, an art to be cultivated. Concentration of a very marked kind is necessary; persistently, faithfully, the imagination must be trained; one must study the prayers of the ages—catch, as it were, a glad contagion of the praying spirit. God indeed stands ready to be called upon; but to discern him, hear him—as it were, see and feel him—one needs (most of us need, at least) a preparation of soul discipline."

In my own life I will say that the first stage of progress made was that of coming to feel that a higher Power was present; knew that I spoke; heard my words with sympathetic attention. It was a great deal, a very great deal, to attain as much as this. It gave me an outlet, to say the least. Over and over again I experienced a sense of relief, exactly as if I had orally spoken to a companion who gave me attentive and kindly sympathy. And, speaking of this word "orally," I believe it a good habit to consciously utter—and, I may even say, audibly utter—one's prayer. It seems to give outward definiteness and substance to prayer.

But in the course of time I had more marked experience than this.

It is impossible, in writing for the benefit of others as to such very personal experiences, to be definite without trespassing on the inborn reserve which we all have as to the deeper things of our lives.

But as much as this I will say: Times

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without number, in moments of supreme doubt, disappointment, discouragement, unhappiness, a certain prayer-formula, which by degrees has built itself up in my mind, has been followed, in its utterance, by quick and astonishing relief. Sometimes doubt has been transformed into confident assurance, mental weakness utterly routed by strength, self-distrust changed into self-confidence, fear into courage, dismay into confident and brightest hope.

These transitions have sometimes come by degrees—in the course, let us say, of an hour or two; at other times they have been instantaneous, flashing up in brain and heart as if a powerful electric stroke had cleared the air, even as a lightning flash will dispel the darkness of densest midnight, or clear away grandly the murkiness of sultry August debilitation.

These experiences have been marked in the very ratio of the emergency which occasioned the utterance of the prayer. Over and over again, they have come with such unexpected quickness and power that in justice to myself I could but rush to transcribe them, that in future times of distress I should have them to recur to. So marked have they been at times that I could simply say to myself, in a tumult of gladness, "The age of miracles has by no means passed." They have been followed, often, by a new outward strength. I could go among friends with cheerfulness, and buoyancy of spirit, even in those critical hours in which outwardly there was the greatest cause for a very different frame of mind. They have helped me through periods of bodily sickness, coming like great, glad breaths of fresh air after the smothering influence of an atmosphere charged with what was noxious.

These momentous changes have come on the occasion of, and in close, sometimes instantaneous, sequence to, a prayer. In short, the "formula" alluded to above has become a sort of talisman; and at this present writing, after a period rolling itself out into many months, the talisman has seldom failed, wholly at least, to do its magic work.

In somewhat less marked way, and yet very noticeably, my prayer has sometimes been followed by insight as to some practical matter whose solution sorely needed insight. It has taken the form, often, of a true perspective of the matters of my life—mountains of difficulty turning into mole-hills, and mole-hills of hope becoming mountainous in the scope of their reassurance.

At times there have been results that seem to transcend the experiences enumerated here, since they concerned other people than myself, with whom I had no connection save as busy thoughts could form a tie. Doubtless the disciples of the so-called "art of mental healing" will claim instances like this as illustrations of their own interesting creed; but even though there be a "telepathy" in some of its manifestations possible apart from one's religious faith, in my own life it has been directly connected with, and confirmatory of, my faith as to prayer.

I record the above as the most significant events of my life. Those who have read Professor William James's vastly interesting "Varieties of Religious Experience" will recall how he, speaking as the cool philosophical observer, and noting phenomena as the scientist sees them, records his belief that men and women have gone far to demonstrate the existence of an outer, greater, accessible, divine power which human beings may approach and reach.

My own personal experience, apart from anything of revelation in the Bible or recorded in the lives of other men, confirms this conclusion. Nothing in my whole life do I so much deplore as my inability to be continuously "obedient to the heavenly vision," continuously confident that the seeming significance of these things is a real significance; and correspondingly great is the gratitude that, at times at least, I can implicitly accept them, as illustrating this great truth that prayer really is "life's greatest opportunity and mightiest force."

In his search for God, which every soul is impelled to make when directing to him his prayer, one is called back to two historical epochs—God as revealed in the Psalms, and as revealed in the life and words of Christ.

In the Psalms we find recorded great inspirational moments. God stands

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forth in them as he is revealed to us in the most brilliant and magnificent phases of the natural world, in mountains, sunsets, stars, seas, winter's might and summer's charm. A conscious attempt to attain companionship with so unspeakably great a being can but enlarge more or less the scope of one's imagination and, in a sense, the scope of his life.

In the ministry and life of Christ we learn of God in his affluence of good will toward us. He runs to meet us, as it were. Prayer becomes easy when we have a sense that God is searching for us more eagerly than we are searching for him. We may speak to him, not strenuously, but restfully. It is a matter of opening one's heart to receive. Ever and forever we may recall the great words of Christ, "Ask, and ye shall receive; seek, and ye shall find."

Perhaps I cannot more appropriately close than by quoting from Martineau, who rightly understood the modern attitude in this matter, and who greatly and nobly answers it, as follows:

"God's rule of action in nature," he says, "we have every reason to regard as unalterable; established as an inflexible and faithful basis of expectation; and, for that reason, not open to perpetual variation on the suggestion of occasional moral contingencies. God, however, is infinite, and the laws of nature do not exhaust his agency. There is a boundless residue of disengaged faculty beyond. *Behind and amid all these punctualities of law abides, in infinite remainder, the living and unpledged spirit.* Here he has made no rule but the everlasting rule of holiness, and written no pledge but the pledge of inextinguishable love; hence, without violated rule, he can individualize his regards; enter with gentle help; and while keeping faith with the universe, knock at the gate of every lonely heart."

# *THE HISTORY OF ITALY*[1]

TO such admirable general histories of Italy as Mr. Bolton King's, for instance, have now been added certain noteworthy books dealing with special periods of that history and with special provinces of Italy. While in Count Pasolini's stout, well-printed volume we have a treatment of world history in general as it appeared at successive beginnings of centuries, we have particularly and in welcome detail an account of the history of Italy, and most particularly of the history of Rome. The work is equally useful to the student or to the general reader, to the latter especially since the distinguished author of "Caterina Sforza," "Torquato Tasso," and many other books, writes in a conversational style: we are pleasantly conscious that he is talking directly to us, and that, like the true Latin, he makes a few expressive gestures as he talks. The opening year of century after century passes by, and there is always something of color to be seized upon by this historian; the dry-as-dust details which fill up most histories he allows to pass by unnoticed. Count Pasolini does not trouble us with many dates, but he has a genius for showing us the eternally vivacious in history. Through his eyes we see those maritime republics, Genoa, Pisa, Amalfi, Venice, live again, and the thirteenth and fourteenth centuries seem no longer mediæval ages, but more modern times. The Papacy, too, as described by Count Pasolini, takes on from century to century a new aspect to us; it becomes a great human document.

Concerning the relations of the Papacy with the mighty spiritual movement of the Middle Ages, we find valuable collateral reading in the "Sons of Francis." Innocent III., that great thirteenth-century Pope—perhaps the greatest of all militant Popes—though renowned in advancing the material interests of the Church,

[1] *Gli Anni Secolari.* Di Pier Desiderio Pasolini. Ermanno Loescher & Co., Rome, Italy.
*Sons of Francis.* By Anna Macdonell. G. P. Putnam's Sons, New York. $2.50, net.
*Salve Venetia: Gleanings from Venetian History.* By Francis Marion Crawford. In 2 vols. The Macmillan Company, New York. $5, net.
*Lombard Studies.* By the Countess Evelyn Martinengo Cesaresco. Charles Scribner's Sons, New York. $3.50.

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strangely lacked a comprehension of things spiritual. He hardly knew what to make of men who only wanted to give all of themselves, under the favor of the Church, to live in every way according to the Gospel—the simple creed of the early Franciscans. Again, Innocent III. was mystified because St. Francis and those who came immediately after exhibited not only an intense self-abnegation, a willing marriage with Poverty, but an equally joyful love of nature. In illustrating Miss Macdonell's book a pertinent picture was Botticelli's "Nativity" (National Gallery, London), which represents the union of Mary and angels and shepherds and beasts in the adoration of the Christ-child, but also depicts the games and dances and sports of angels and mortals in heaven and upon earth. If Botticelli's picture perfectly expounds the poetic trend of the head of the new order, it also typifies the freshness and joyousness and buoyancy of the Gothic age, where intense humanity, joined to intense spirituality, produced not only a Francis of Assisi, but also a Giotto and a Dante, all these, primitive dramatists, true poets, divine seers.

Alas that Botticelli's picture should not be an exponent of the spirit of the later "Sons of Francis"! They became worldly. But then all Italy was becoming worldly. Especially was this true of Venice. The Venetians had always been peculiarly united, as are those who live in the face of common peril; furthermore, they were a self-sufficient folk, like the Dutch at a later period, for had not they transformed long stretches of unstable mud into solid islands, on which they drove piles so close that each one touched the next and thus formed a firm surface; indeed, as Mr. Crawford tells us in "Salve Venetia," there are buildings to-day standing on piles driven in the year 900. No longer fearing Genoa and Pisa as potent rivals, Venice was now mistress of the seas. She became politically one of the greatest States in Europe. In pursuance of her enviable geographical and political position, the city now adorned herself stupendously. At the beginning of the sixteenth century she was at the height of her glory, as we see both from the "Anni Secolari" and from "Salve Venetia" (the latter a work of greater importance as regards style, and perhaps as regards substance; indeed, Mr. Crawford's volumes stand alongside Mr. Horatio Brown's, that scholarly writer on Venetian subjects). By the middle of the sixteenth century the effect of the seeds sown in the preceding century by the German Gutenberg, the inventor of printing, and by the Venetian Aldo Manuzio, its promoter, was evident: to the love of luxury was now added a love of study, emphasized by the fall of Constantinople, following closely the discovery of printing, events felt nowhere more than in Venice, between which city and Greece and Byzantium commercial relations had long existed. The influence of the Greek language itself, as spoken by numerous colonists in the lagoons, now became apparent in certain patrician circles—a natural thing, since, beginning with the eighth century, the great Venetian families had separated into two distinct parties, one of which favored the Holy Roman Empire, the other the court of Constantinople. As to administration, Mr. Crawford rightly insists that, though the Venetian government existed for centuries in a rigidly aristocratic form, no government ever showed itself more flexible to the pressure of events, or was more quickly able to provide new legislative weapons with which to combat each new danger. This granted, the question arises more insistently than ever in the student's mind, Why did Venice die? Did the Papacy compass her because for nearly two decades she protected Fra Paolo Sarpi from papal wrath? Did Napoleon kill her at the last? Mr. Crawford replies that Venice simply died of old age. The race that made Venice had worn itself out. But, now that it is dead,

> the imagination can hardly picture a Venice different from her present self at any time in her history. Where all is color, the more brilliant costumes of earlier times could add but little; a general exodus of all her inhabitants to-day would leave much of it behind. In the still canals the gorgeous palaces continually gaze down upon their own reflected images with placid satisfaction, and look with calm indifference upon the changing generations of men and women that glide upon the waters. . . . Venice—a person in our imagination almost more than a place—a capital with-

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out a country, an empress without an empire.

The popular reading of Mr. Crawford's work will doubtless be furthered by the more than two hundred charming pictures by Mr. Joseph Pennell which accompany the text; they form in themselves a panorama which no Venice lover will willingly do without. The more fastidious reader, however, has a lurking suspicion that they would better suit a book describing present-day Venice than a book which describes the Venice of the past. To such a fastidious mind more fitting illustration would have been found in the reproduction, as to persons, of old portraits of Venetian worthies, and, as to places, of Canaletto's admirable paintings, which show how Venice looked when she was a republic. However, let us be grateful for pictures which faithfully reproduce the Venice of to-day, and what visitor to that city would not fall again under the spell of its charm? To the student of history the value of Mr. Crawford's text is increased because of appendices containing a list of men famous in Venetian history, with the dates of the births, accessions to power, and deaths of doges, condottieri, architects, sculptors, painters, men and women of letters, all followed by a fairly good index, the lamentable lack of which in Count Pasolini's volume is only too evident.

Turning to the neighboring province of Lombardy, the reader may gain in Countess Evelyn Martinengo Cesaresco's "Lombard Studies" some additional light on one or two interesting questions in Italian history, particularly in that chapter entitled "The Memorials of a Lombard House," a sketch of the family of the Martinenghi, to which the Countess herself belongs. Like the history of Venice, so this family history dates back a thousand years and more. The Martinenghi had great territorial wealth, their founder having possessed as many as fifteen castles; some of their palaces were and still are of great extent and sumptuousness. Countess Cesaresco is an Englishwoman who has married an Italian and resides at Salo, on the lovely Lake of Garda. It was at Salo, in the same palace in which the Countess wrote "Lombard Studies," that the French in revolutionary days endured a long siege; but in the very room in which the present volume was written, once lived Vittoria Accoramboni, the "White Devil" of Webster's famous drama, and who incurred the wrath of Sixtus IV.

There is no more picturesque history than that of Italy. One age dovetails into another just as one province dovetails into another. Princes and peasants, provinces and peoples, are held together by the Papacy, a political as well as spiritual thread running through all events, no matter how picturesque or unrelated.

Of making many books on Italy there is apparently no end. But we can be thankful for the works just noticed. And we can be especially thankful that they have been written in a discursive, unpedantic, and atmospheric, and not in an over-condensed, schoolmasterish, and metallic manner.

# *Comment on Current Books*

*Algeria and Tunis* The present year has brought to the fore a number of particularly well-printed and well-illustrated books of topography, such as Mr. Clyde Holland's "Wessex," for instance. Another volume of similar size, shape, print, illustration, and certainly of equal importance as to subject, is the "Algeria and Tunis" described by Frances E. Nesbit. While the work is delightful from every standpoint to the reader in a quiet library, we trust that, for the sake of the intending traveler, an edition may be published in small compass, even at the risk of omitting the charming illustrations of the present volume. (Algeria and Tunis. Painted and described by Frances E. Nesbit. The Macmillan Company, New York. $6, net.)

*The Ancient Miracle* The reader of many stories will find recreation in this Canadian romance, which is so good superficially that it is a little difficult to express its limitation. It is that type of modern novel which fulfills the technical requirements, without having any very good excuse for being. The life of the habitant furnishes admirable literary material, and the

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writer has succeeded in giving the north-country atmosphere; but there is a lack of human warmth and sympathy, and the reader is but idly interested in the affairs of the pretty schoolmistress, Marie Clemence, and the little group of characters surrounding her, although the plot is well constructed and dramatic. (The Ancient Miracle. By Jane Grosvenor Cooke. A. S. Barnes & Co., New York. $1.50.)

*Burford Papers* Interesting side-lights on the hundred years of English history from the middle of the eighteenth to the middle of the nineteenth century are furnished by Mr. William Holden Hutton's "Burford Papers," comprising the letters of Samuel Crisp to his sister at Burford in Oxfordshire. Samuel Crisp belonged to the literary circle in which Fanny Burney moved at the time of her great success, and hence should be welcomed by all those to whom Dr. Johnson and the Thrales as well as the author of "Evelina" are old friends. (Burford Papers. By William Holden Hutton, B.D. E. P. Dutton & Co., New York. $2.50, net.)

*Grossstadtheimat* This inspiring little volume, by Pastor Classen, should appeal especially to those who have sympathy for "lost children," in particular those children of the city who long for the country and long for all sorts of normal and higher life. (Grossstadtheimat. Von W. F. Classen. Ernst Schultze, Hamburg.)

*Hebrew Life and Thought* This volume belongs to that increasing number of books which interpret to the layman the Bible in the light of modern literary criticism. As Mrs. Houghton says, much of the obscurity of the Bible is due to the ignorance of the reader as to the circumstances to which it refers and the conditions under which it was written. Why, for instance, should Samson before his final capture have allowed Delilah to bind him three times? The mystery becomes clear when we note the methods of folk-lore. Repetition is a help to memory, and is employed constantly in the oral transmission of stories. So the Song of Songs becomes intelligible and beautiful as soon as we understand the limitations and the literary liberties of Hebrew poets. Mrs. Houghton has grouped her comments according to certain selected literary forms—folk-lore, poetry, hero-tales, love-stories, laws, etc.—and certain fundamental ideas common in the Bible—secular faith, the Hebrew Utopia, and the like. She has, happily, escaped the spirit of controversy, and made her book altogether constructive. She has admirably succeeded in her undertaking. We believe that any Sunday-school superintendent who first reads this book himself and then sees that it is put into the hands of his teachers will be amply rewarded; and we are sure that many people who never go near a Sunday-school would, if they were to read this book, turn to the Bible with an unaccustomed interest. (Hebrew Life and Thought. By Louise Seymour Houghton. The University of Chicago Press, Chicago. $1.50. Postage 15c.)

*The Highlands and Islands of Scotland* This fine volume on "The Highlands and Islands of Scotland" well supplements "Bonnie Scotland," a book dealing with the main body of the Highlands and Lowlands, and, as its author says, "more familiar to the gentle tourist for whose patronage it was a candidate." The title of the present volume, therefore, might well have been "The West Highlands." The author has given to us a great amount of mingled instruction and entertainment. The charm of the admirable text is doubled by reason of the many illustrations in color. (The Highlands and Islands of Scotland. Painted by W. Smith, Jr., described by A. R. Hope Moncrieff. The Macmillan Company, New York. $6.)

*Italian Romance Writers* To the very modern reader, turning over page after page of Dr. Kennard's instructive volume, the most sought-after names will very likely not be the now classic ones of Manzoni, d'Azeglio, Guerrazzi, Grossi, or the later ones of Edmondo de Amicis, Antonio Fogazzaro, Giovanni Verga, Matilde Serao, Federigo de Roberto, Anna Neera, Grazia Deledda, or Enrico Annibale Butti, but rather that of Gabriele d'Annunzio. Alas that Dr. Kennard should spell Gabriele with two b's! His chapter on that much-discussed novelist is saner than many discussions of the man and the subject. Dr. Kennard thus succinctly sums up both:

> A great artist, but a little man; great ambitions, immense talent, stupendous vanity; an indefatigable worker, capable of everything save real nobility or real philosophy; without humility or faith; his fire blazes, but gives no warmth; his arid heart encourages only admirers and slaves. Though his glittering phrases often attain to splendid description, they contain no solution of life's problems. Attempting to show us all the varied phases of the heart, he lacks facility of mental metamorphosis, and fails in the analysis of characters which do not reflect some phase of his own personality. Hence his novels are states of mind, novels of temperament and not novels of character. His work is not virile, he thinks through his nerves—this is characteristic of feminism, but a male feminist is an anomaly.

Dr. Kennard's book as a whole is one of the most interesting and instructive contributions to our knowledge of Italian literature,

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At times reminding one of the atmosphere in Fenini's more condensed but far more embracing "Letteratura Italiana," Dr. Kennard bends his attention only to the authors of the past hundred years. We hope that he will favor us some day with a larger work, beginning with the origins of Italian literature and coming through the heroic days of Dante, Petrarch, and Boccaccio to the "Golden Age," then to the Jesuit, Spanish, and revolutionary periods, and so to Metastasio, Goldoni, Parini, and Alfieri, and to the beginning of the nineteenth century, forming a connection with the present volume. (Italian Romance Writers. By Joseph Spencer Kennard. Brentano's, New York. $2, net.)

*Jewish Biblical Commentators*

A brief outline of the contribution which Jewish scholars have made to Biblical criticism. The author, Associate in Post-Biblical Hebrew at Johns Hopkins University, selects only those commentators who represent schools of criticism, and follows the course of Jewish comment from the time of Ezra to that of the nineteenth century. Not the least interesting portion of this small volume is the account of the humanizing effect upon the Jews of the liberal influence of Moses Mendelssohn. (Jewish Biblical Commentators. By William Rosenau, Ph.D. The Friedenwald Co., Baltimore, Md.)

*Lady Betty Across the Water*

A lively and entertaining tale of a young English girl who visits America as the guest of snobbish people of the Newport set, but who finds for herself some of the things really worth while on this side of the ocean. (Lady Betty Across the Water. By C. N. and A. M. Williamson. McClure, Phillips & Co., New York. $1.50.)

*Man the Social Creator*

The strength of this book is in its affirmations; its weakness is in its denials. When it is specific it is persuasive; when it deals with generalizations it invites doubt if not actual contradiction. For example, when Mr. Lloyd says, "Redemption and creation are the same thing, redemption and progress are the same thing," he raises question as to the clearness of his own thought. But when he quotes an iron manufacturer as saying, "If you employed on a large scale you would soon find that you cease to look at your men as men; they are simply so much producing power," and then adds, "If the Captains of Industry can reduce ore to iron only on these terms of reducing men to units of power, the sooner the Captains of Industry are discharged, and their places filled by Brothers of Industry, the better," he makes effective his point on behalf of a humanized religion. The editors of the book, Jane Addams and Anne Withington, explain that the volume is made out of material which Mr. Lloyd left in note-books, and remark that many defects in argument and lucidity he would have remedied if he had prepared the book for publication himself. But one cannot help feeling that most of these defects are those of thought rather than of form of expression. Mr. Lloyd's theology sometimes seems pantheistic, sometimes positivistic, and sometimes not a theology at all, but a heterogeneous collection of views on present social conditions. His religion, however, is very genuine and very human. His statement that "God and the government of the whole world will be the sum of what is done by each person, each force, each will, in its place," taken out of its context might be regarded as either a bit of pantheism or a bit of positivism; it is, however, in its context an emphatic way by which he asserts the supremacy of the spiritual in all life. The value of the book lies in the fact that it shows how men of to day are discontented with any religion which does not interpret and transform the complex social life of the present as exhibited in its various forms: "in city traction, in railroading, in land reform, in borrowing and lending money, in manufacturing commodities, in buying and selling goods, in employing labor." If the Church will not present Christianity as such a religion, men will invent a religion of that kind for themselves. (Man the Social Creator. By Henry Demarest Lloyd. Doubleday, Page & Co., New York. $2, net.)

*Pottery and Porcelain*

Two extremely interesting books have appeared concerning pottery and porcelain. The first, by Mr. R. L. Hobson, describes "Porcelain of all Countries." It is a book of handy reference for collectors, and is by the experienced author of the catalogues of the collections in the British Museum. Mr. Hobson gives in compact form just those facts which the collector really needs. Though his pages treat of the porcelains of all countries, they embrace only those periods which the collector is apt to affect, to the exclusion of more modern European wares. Mr. Hobson has given special attention to paste, glaze, and decoration as the safest guide to the acquisition of genuine specimens. Though he regards marks as of secondary importance, he includes fairly complete lists of the Continental and English marks as well as characteristic examples of the Chinese and Japanese. His book accomplishes a great deal in a small space for the edu-

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cation of the unlearned and untutored. A special department of porcelain pottery and porcelain, the French, is interestingly treated by M. Henri Frantz in "French Pottery and Porcelain," a well-printed and superbly illustrated volume. The historian and critic is of course specially interesting in describing French ceramic art in the sixteenth century, with particular reference to Bernard Palissy. (Porcelain, Oriental, Continental, and British. By R. L. Hobson, B.A. E. P. Dutton & Co., New York. $3.50, net. French Pottery and Porcelain. By Henri Frantz. Charles Scribner's Sons, New York. $2.50, net.)

*The Religion of Nature*

The objection to the goodness of God which some have drawn from the apparent cruelty of Nature, "red in tooth and claw with ravine," Descartes, and after him Malebranche, attempted to meet by denying the alleged fact that the animals suffer. Their unsatisfactory reply is reproduced by the present writer thus: man alone has knowledge of pain, for man alone is self-conscious This ignores the fact that consciousness, as well as self-consciousness, involves two factors, the one cognitive, the other sentient. Evidence that animals lack man's self-cognitive faculty counts nothing against the evidence that they have his sentient faculty. The motive and spirit of the writer are more commendable than his reasoning. (The Religion of Nature. By E. Kay Robinson. McClure, Phillips & Co., New York. 90c.)

*Studies in Philosophy*

If to the title-page, "Studies in Philosophy and Psychology, by Former Students of Charles Edward Garman, in Commemoration of Twenty-five Years of Service as Teacher of Philosophy in Amherst College," we add the dedication, "To Charles Edward Garman, Teacher and Friend, these Papers are dedicated as an expression of the gratitude, admiration, and affection of his students," we shall give our readers in a sentence a description of the book. The volume consists of thirteen papers: nine of the contributors are professors in American colleges and universities of the highest rank; one is professor in a theological seminary; two are instructors in well-known colleges; one is the head of the South End House, Boston. The work constitutes a noble tribute to a great teacher. Great teachers are rare. The distinguished author is infrequently a great teacher. His interest is divided between the general public and his own pupils, and even if his books are made out of his lectures, the lectures are apt to be composed with the double object of interesting the public and instructing the class. The great scholar is infrequently a great teacher. It has been well said that the interest of the scholar is in new themes, the interest of the teacher is in new pupils. "Apt to teach" is the first quality of a great teacher, and interest in pupils is the first condition of aptness to teach. This is the interest of Professor Garman. Philosophy appeals to him because it is an admirable instrument for the development of character—better, in his judgment, than either mathematics or science. "It requires something like the heroism which was demanded of Luther and of the antislavery leaders for him to attempt the positions which even in an undergraduate study are forced upon his attention, and he cannot follow authority, there is so much difference of opinion. He is obliged, therefore, to weigh evidence and let himself down with all his weight upon his own feet." The great teacher rarely has a great reputation; but he has what he values more, the appreciation of his pupils. They are his "boys." His relation to them is not unlike that of a father to his sons. This appreciation Professor Garman has as the reward of his patient, faithful, inspiring work. That he is a great teacher is indicated by the introductory letter from which we have quoted. It is evidenced by the fact that so many of his pupils have attained eminence as teachers in America; it is demonstrated by the individuality and independence of thought in their several papers. The Outlook congratulates him on this well-deserved monument which they have reared to his memory. (Studies in Philosophy and Psychology. By Former Students of Charles Edward Garman. Houghton, Mifflin & Co., Boston. $2.)

*Trinity College, Cambridge*

The first of a series of "College Monographs," which will include short, illustrated handbooks about individual colleges at Oxford and Cambridge. Such a series may well prove of value to others than graduates of the colleges. The pen-and-ink drawings are well done and attractive. The historical narrative is in places over-concise, but is relieved by readable chapters on such topics as "Mediæval Amusements," and by anecdotes of Bentley, Porson, Whewell, Thompson, and other Trinity celebrities. (Trinity College, Cambridge. By W. W. Rouse Ball. E. P. Dutton & Co., New York. 75c., net.)

*Water Transportation*

Dr. Emory R. Johnson's "Ocean and Inland Water Transportation" is to be commended as a practical treatise by one who has evidently mastered his subject, and is at the same time able to set forth its intri-

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cacies in a lucid and popular vein. It supplements its author's "American Railway Transportation," but is constructed along somewhat broader lines, since, while the emphasis is on American water transportation conditions and methods, the scope of the work includes the transportation business carried on by the merchant marine of other countries. The extent of ground traversed may be seen by a glance at the chapter titles, which include: "The Measurement of Vessels and Traffic," "The History of the Ocean Carrier," "Ways and Terminals of Ocean Transportation," "The Ocean Freight Service," "The Passenger Service," "The Ocean Mail Service," "The International Express Service," "Rate and Traffic Agreements, Pools, and Consolidation of Ocean Carriers," "Marine Insurance," "Aid and Regulation by the National Government," "The Mercantile Marine Policy of the United States." Unquestionably the most interesting and significant sections are those discussing the means whereby the American merchant marine may be put in a more flourishing condition, Dr. Johnson's investigations leading him to oppose both construction and general bounties, and to favor aid by means of liberal subventions to secure special services and by putting on the free list all materials purchased by ship-builders for their business. His book is, of course, largely statistical, its figures including the latest available. It is no less up-to-date in statements of fact, detailing the most recent developments in systems, methods, etc.; it is at once historical, analytical, and descriptive, and it is thus of value alike for general reading, as a text-book, and as a work of reference. (Ocean and Inland Water Transportation. By Emory R. Johnson. D. Appleton & Co., New York. $1.50, net.)

# *Letters to The Outlook*

### *TWO OTHER ALUMNÆ RETURN*

With a feeling of pleasurable anticipation I picked up your issue of June 30 and turned to Alumna's narrative of her return to her Alma Mater. The pleasure was partly due to expectation of that purring content with which one sees one's own unspeakable feelings charmingly expressed in print. For I, too, had been revisiting my Alma Mater, and after almost the same interval. Allusions to May mornings and old friends enticed, and then— The shock I experienced was something like that of one who leans on the rail of a bridge to listen to an entrancing bird song and, with a sudden crash, finds himself struggling in cold water. Could such things be? What possible college? Still, I have a hope, for the credit of human nature, that the incidents related by Alumna may have been imaginary. May I tell you of my own actual experience in revisiting a well-known college?

There was the same typical setting described by Alumna—the college hill, the tenderness of spring, the white gowns, the joyous memories, and the little group of old friends. Two of these were wandering over the campus when I arrived. With cordial greetings we threw ourselves down upon the soft grass, and they told me their plans for the class supper. The two were the Engaged Girl and her Intimate Friend, who, like several of the rest of us, has taken as her avowed vocation "making home happy." I must say for their credit that the supper was as "vulgarly comfortable" as Alumna's home dinner could possibly have been, and there were "tangible" blossoms in the center as an "evidence of kindly feeling" from one of our number.

With the appearance of the Engaged Girl I began to feel the matrimonial atmosphere which for two days conveyed to us spinsters with no known prospects the impression that we were singularly lacking in proper feeling of our duty to class and college. The two Recent Brides looked happily self-conscious. The Bride-to-Be sent a telegram: "Sorry not to be with you. Am planning a good time myself to-morrow." The Mother of Two was distressed that her husband's illness prevented her bringing the babies, but she sent their pictures. And around the dainty supper-table photographs of other classmates' babies were admired, and each acclaimed as a class acquisition. Each husband and fiancé was toasted and cheered. During the course of the supper some one brought out our senior class prophecy, and we laughed over some of its incongruities with experience. There was the Capable Girl, for instance, with the stately manner and steady nerves, whose way of running everything in college had made us predict for her a career of organization. A career she has, to which she enthusiastically bends her capabilities—a house, a husband, and a baby. We went out into the night with a cheery song which made us feel that if some of us adored old prints and rare books, we could drop them joyfully for comradeship. Directly

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in front of us were two of our inveterate schoolmarms, one of whom seemed greatly embarrassed by a playful allusion to a certain bunch of violets, and from the other I heard, as I passed, a masculine name, and was there a little catch in her voice?

Well, it is a very comforting thought for the yet unattached that college girls often marry later than their sisters. That night one alumna, who cherishes a secret fondness for her freedom and bookishness, began to tremble lest the next time the "man in the case" said "please," she too might unaccountably succumb to the prevalent epidemic, though she *hoped* she might have courage to say "no," and defy the disapproval of her classmates. ANOTHER ALUMNA.

This Alumna said "yes" to a dear man who said "please" just twelve months after her graduation from a dearly beloved Alma Mater.

She has an irrelevant (I was about to say, and feminine) mind, with a habit of remembering illustrations without being able to tell you just what they illustrate. Hence she cannot recall what brought it forth, but she knows that it was during a lecture in "psych." that the dean said, in his kindly paternal way, "Young ladies, you ought to be able to sweep a room better for having gone to college."

This tangible example of what ought to be the real object of a college education may help to show the simple guiding principle of this Alumna's college.

"Do Ye Next Thinge" was the motto chosen by her class, and the spirit of her college has taught her that this applies equally to mending a baby's clothes or studying Sanskrit in a foreign university as the opportunity offers.

Just five years after her graduation this Alumna had the good fortune to be able to attend her second class reunion. She took her three-year-old daughter with her, partly because her nurse was also her maid of all work, but principally because her little daughter had the honor of being the "class baby." The Alumna thought that this pretty custom holds in other colleges—this particular distinction bestowed upon the first baby born to a member of the class.

This Alumna and her wee daughter arrived in her "dear old" college town several days after the graduation festivities had begun. Many of her classmates had already assembled. Having left the added dignity and responsibilities of life behind them, they met this Alumna at the train with a Hurrah! and carried the "class baby" off in triumph in a perambulator especially decorated in the class ribbons for the occasion.

The few remaining days were full of unmixed joy. This Alumna revisited her favorite professor and found him an object of "adoration" as of old. His doors were as wide open to student and graduate as they had been five years ago, his wife as gracious, and his attitude to his sons now, as formerly, was ideal. His relationship to his boys, by the way, was one of the chief reasons for his popularity.

The teacher of history, who was unpopular in the old days because her mind was purely academic, was still dubbed "priggish" and was still unpopular.

This Alumna found her former classmates warm-hearted, enthusiastic, and human. A few of the "brilliant lights" who had been generously admired in younger days seemed commonplace in view of a larger experience. Some who had seemed commonplace in college days had achieved an unexpected degree of prominence in the intellectual world. But, on the whole, the surprises—agreeable and disagreeable—were just about the same that would be caused by the reassembling of any body of fairly well-bred young women, with or without the foundation of a college education.

There was much serious and much frivolous discussion during those happy days, but by far the most enthusiastic attention that was paid to any subject was when the class roll was read at the reunion banquet and each girl's domestic status was made known. There were foreign missionaries sacrificing their lives with untired devotion, teachers giving the best of their brains and hearts, social settlement workers helping to make the world better; but the woman of the class who received the longest and heartiest applause was the one who answered to her name, "Married; two children."

And this Alumna's holiday continued without a cloud until the day of commencement, when she wanted to attend the exercises with her class, but knew not what to do with her child. She took her troubles to the dean. "Dr. ——," she asked, "will you give me a reserved seat with the audience? I want to go in the procession with my class, but I hardly dare take my baby in such an august line." "Take her by all means," said the dean, "and be proud to do it. The rest have only flags to carry."

ANOTHER ALUMNA.

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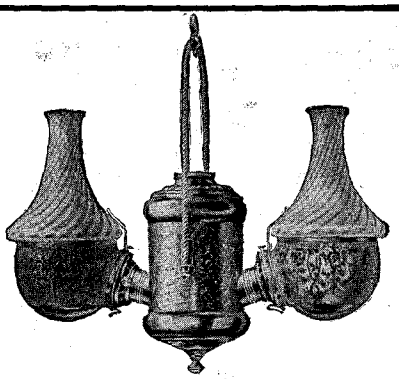

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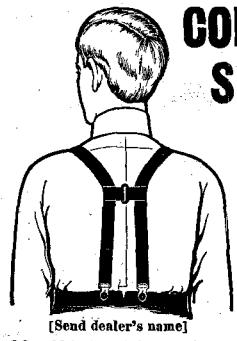

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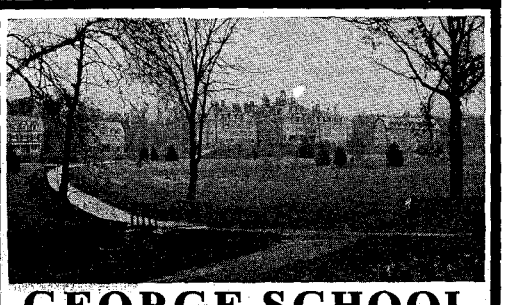

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